

# The Expositor

and Current Anecdotes

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## How We Got Our Bible

### *Suggestions for A Popular Sermon or Address on the Bible*

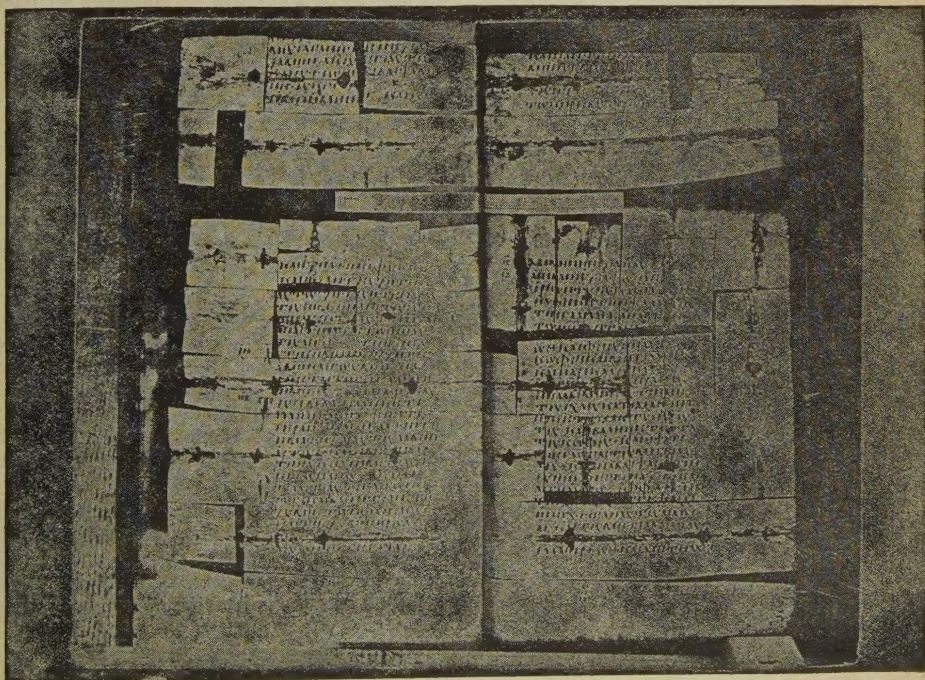
EDITOR THE EXPOSITOR

(See article in the June number of *The Expositor* on "The Romantic Story of a Bible Manuscript."—Ed.)

There is no doubt that many people have an exceedingly hazy conception as to how the Bible has come down to us. This lack of knowledge frequently results in more or less of doubt, or at least in an uneasy sense of want of foundation and a weakened power of faith. Their real lack is of a sense of the continuity of the book from the days in which it was written until now. They have but two points in history to fix upon, one is the present, with its English Bible in their hands, and the other a dim speck some

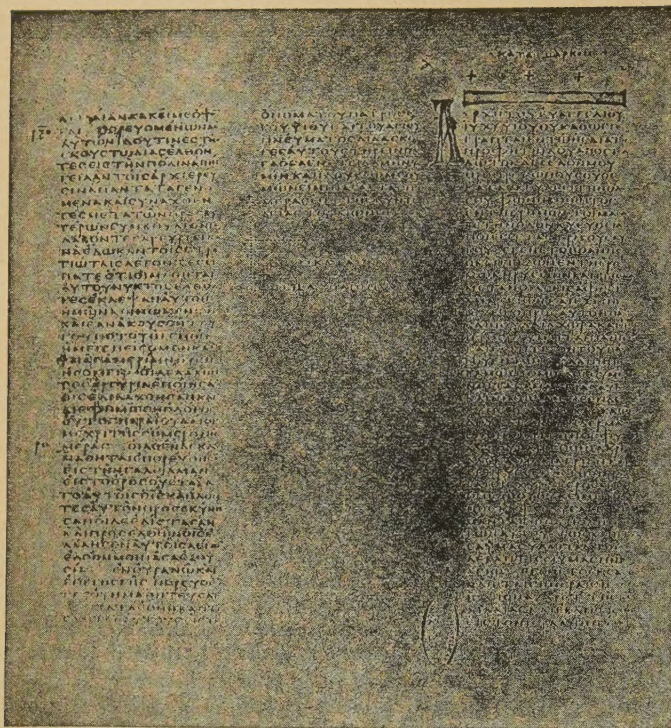
thousands of years ago, when, as they are told, "holy men of old spake as they were moved by the Holy Ghost." But between these two points is a great blank, where doubts and fears and questionings about the Bible are easily developed.

But a very little study will prove to any one not too indolent or indifferent to look into the matter at all that the Bible has a continuous and connected history and that we have all its books practically in the form and sense in which they were written. To be sure, we do not have the original manuscripts. But original manuscripts are not needed to prove that we have the words



Codex Wd. Two of Four Leaves on Glass.





Codex Vaticanus. B.

of Scripture almost as they were originally written. There is no original manuscript of Homer or Herodotus or of the writings of Plato. As a matter of fact we have older manuscripts of the Scriptures than of any uninspired writings. But we do not need original manuscripts in order to know that we are reading the substance of the original message. We do not have in our libraries the manuscripts of Hume or Gibbon or Bancroft or Motley, and yet we study them without a doubt that we are reading the interesting and excellent histories which they wrote.

To learn how an original manuscript may be lost and yet the words and continuity be preserved, let us come to our own history for an illustration. The people of the United States possess a very precious document in the Declaration of Independence. Within the past few years much has been said in the papers concerning its growing dimness and the efforts that are being made to preserve it from further fading. It has now been placed between sheets of glass and a special safe provided for it in which it is protected from both light and dampness. The names of some of the signers have faded entirely. The others will soon disappear. Now, if this precious document has so nearly perished in about one hundred and fifty years, what will be its condition in five hundred or a thousand years? The names, and perhaps the paper too, will all be gone; but will any one living at that time have the hardihood to doubt that it ever existed? What folly, when so highly valued by a whole nation, with copies preserved and reprinted and studied constantly since it was first made!

But suppose that a thousand years from now men wanted to prove that the Declaration of Independence was an actual copy of the original document; how would they go about it? They would collect and compare copies from every part of the land. They all read alike. They would look into the various histories of the country, and their reprints of it agree. They would go to foreign countries and read the French, German, Italian and Dutch histories, finding the substance the same. They would find letters of the same date quoting it or at least some portion of it. They would find copies of it hidden for years in garrets or among long unused papers. All these copies are the same wholly or in part, refer to the same date and event in history, and read substantially the same. Two things, therefore, are practically proved. First, that they all had one original. Second, that that original is exactly or almost exactly reproduced.

This is an exact parallel to the evidence we have today that the

books of the Bible are copies of the original books, and are with substantial accuracy reproduced. No matter whether they are found in Roman Catholic, Greek Church or Protestant possession, no matter in what age or language written, they contain almost line for line the same statements and always the same teaching. Who can doubt that they are reliable copies of the writings of the authors who first gave them to the world?

Of course, when the manuscripts were copied by hand, as was done through all of the ages before the invention of printing, each manuscript therefore being copied from another which was itself a copy—though this was done under the most minute rules and provisions to insure accuracy—slips of the pen and faults of hearing, when taking the words from a “reader,” were sure to creep in. But by collecting a large number of manuscripts from various ages and various parts of the world and comparing one with another, the mistakes are practically eliminated. This is known as the science of Biblical Criticism. It may be said that one of the miracles of history is the exceedingly close agreement, almost word for word, of all the best manuscripts.

The books of the Bible have come down to us in three ways, or from three separate sources. One way is in manuscripts, or copies in the original languages in which they were written, Hebrew, Greek and Aramaic. Another way is in ancient versions, which are translations of the Bible into the languages of early Christendom, or as is the case of the Greek version of the Old Testament known as the Septuagint, from a time as early as two hundred and eighty years before



Christ. The third way is in quotations found in the writings of the early Christian Fathers. So largely are these quotations found that it is said that if all the ancient manuscripts and the versions, too, were lost, almost the whole of the Bible could be restored from the writings of the Christian Fathers of between the second and fifth centuries.

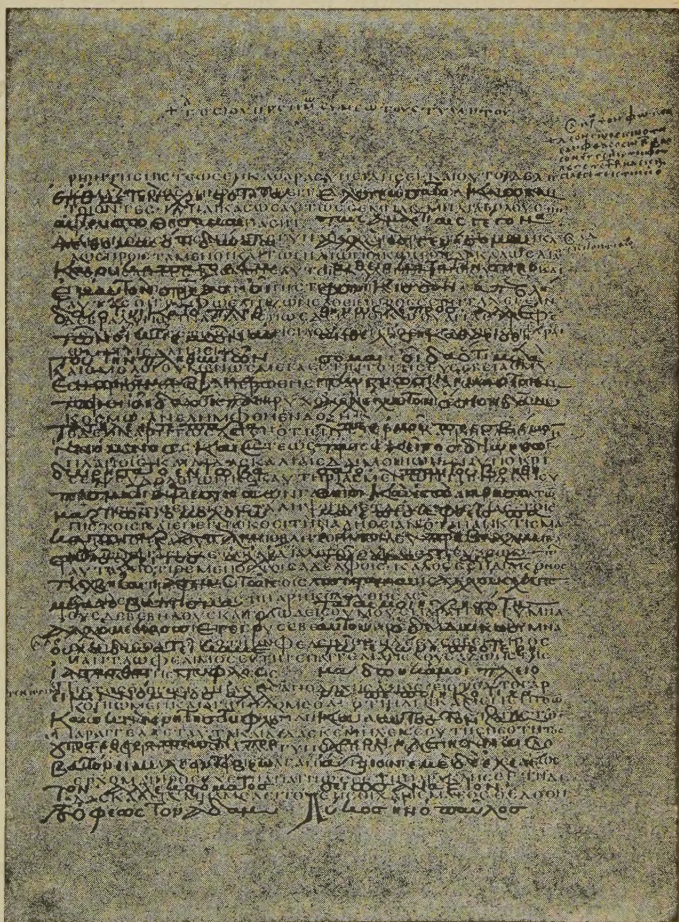
We cannot take space to pursue the matter further in this article, but would call attention to the exceedingly interesting pictures we reproduce of portions of some of the most ancient Biblical manuscripts in existence. The first is one which reveals the wonderful skill which was exhibited in rescuing a portion of a very ancient manuscript of the Gospel of Mark. Only four leaves of the manuscript were found, but they form one of the chief treasures of the library of Trinity College, Cambridge, England. These leaves were in twenty-seven different pieces, and had been employed in the binding of a volume of the works of Gregory of Nazianzus. The librarian of the University, Mr. Bradshaw, detected the true character of the fragments, picked them out of the binding, arranged them in order between sheets of glass, and so preserved to us a valuable reading of several portions of Mark. This codex which is known as Wd, in its present condition has been photographed, and our illustration shows two of the four leaves as they have been restored.

Our second picture is of a page of the famous manuscript known as the Codex Vaticanus. The Vatican Codex, or B, is so called from the Vatican Library in Rome, of which it is the chief treasure. It dates from about the middle of the fourth century, or possibly even earlier. The manuscript consists of about seven hundred leaves of the finest vellum, about a foot square, bound together in book form. It is not quite complete, having lost portions from Genesis and the Psalms, and several of the New Testament books are wanting. Each page contains three columns, and the writing is in capital letters, without any division between the words. This makes it less easy to read, but of course it was done to save space at a time when writing material was very expensive.

This ancient manuscript has been considered of the highest value in the determination of the true readings of Scripture, and it has been with the greatest difficulty that scholars have gained access to it, so jealously was it guarded by the Roman Church. But Pope Leo XIII, pursued a far more liberal policy than any of his predecessors, and a splendid facsimile edition by phototype has been published, and it may

be seen in many of the well-equipped libraries of Europe and America.

Our third picture is an especially interesting one because it is an example of what is known as a Palimpsest or Rescript Manuscript, that is one that has had its original contents rubbed out to make room for some other writing. It need hardly be said that in many cases the writing thus blotted out was of far greater value than that which replaced it, and especially is it so in this case, where an ancient and valuable copy of the Scriptures was coolly scrubbed out to make room for some theological discourses of Ephraem of Syria, a Church Father of the fourth century. In the latter half of the seventeenth century traces of the under text were discovered, and various attempts were made to decipher the old and obscured characters, but without success until about eighty years ago, when by chemical appliances the hidden text was made out and published. It proved to be a manuscript of the larger portion of the New Testament, dating back to the fifth century. In preparing the vellum for the later work by Ephraem, the copyist had taken the leaves apart, cleaned them, written on them the new material, and then had the whole bound together anew. Therefore in the new volume



Codex Ephraem. C. A Palimpsest.



the leaves were entirely disarranged from their old order, and many of them were upside down, so far as the first writing was concerned. This made the decipherment all the more difficult to the scholar who undertook the task, who, however, succeeded, and the result is one of the best manuscript authorities we have in Biblical criticism.

The original size of the page is 12¼ by 9½ inches. The manuscript is known as Codex Ephraem, or Codex C. It was doubtless originally made in Egypt. It was later brought to Italy and from there to France, by Queen Catherine de Medici, of evil memory, and is now preserved in the Royal Library at Paris.

## “Galilean Thou Hast Conquered!” The Persecutor Converted

### *Second in Course of Drama Sermons on Paul the Premier Apostle*

REV. ROBERT C. HALLOCK, D. D., Valatie, New York

#### Episode I. Three Days of Darkness.

*(Reuben, having led the sightless Saul into Damascus and found him lodging at the house of a disciple named Judas in Straight street, comes the following morning to inquire.)*

“And how doeth my master Saul this morning, friend Judas? Hath he slept? Hath he taken food? Hath he held converse with thee?”

“Nay, friend Reuben, neither food nor drink hath passed his lips; nor do I believe that he hath slept one moment all the night. He remains in solitude, gazing with wide-open but unseeing eyes into empty darkness. He murmurs continually in deep distress. I know not what to do for him.”

“But canst thou tell me, Judas, what he sayeth thus with himself?”

“Truly, Reuben, I have not hearkened.”

“Well, Judas, if perchance we may help him, I beseech thee to listen to the words he speaketh.”

*(Judas gently pushes the door ajar and bends his head within the chamber. Saul is speaking in low tones of deep bitterness.)*

“Fool, fool that I was! Ought I not to have studied more carefully the Galilean and his many infallible proofs? And what evil spirit possessed me that I, a ruler of the nation, a man of highest place, and a learned student of great truths, should have so disgraced myself as to have mingled with low fellows of the baser sort and have taken part in deeds of blood? Undone, undone, and accursed am I for my headstrong folly! What a fool, what a fool!”

*(Judas closes the door with deeply troubled look.)*

“What thinkest thou, Judas? What is it that so afflicteth my master that he will neither eat nor drink, neither sleep nor receive any person?”

“Alas, Reuben, I know not what to think. He seemeth most distressed at his earthly humiliation; when indeed his fearful sin in persecuting and slaying disciples of the Holy One ought most to afflict his spirit. I pray God to lead him to see himself as a lost and undone sinner!”

“Truly, Judas, I scarce understand thy words. And yet . . . and yet . . . I myself, since the hour of that terrible vision, have in mine heart a

woeful feeling . . . O Judas, I do fear that God hath cast me off for mine iniquity in persecuting the followers of the Nazarene! . . . Judas, Judas, tell me if thou canst: What must I do to be saved?”

“Brother Reuben, by God’s grace I can tell thee that! Believe on the Lord Jesus Christ, and thou shalt be saved! The blood of Jesus cleanseth away all sin. As Moses of old lifted up that brazen serpent in the wilderness and whosoever looked was healed, even so Jesus Christ was lifted up on the cross, that all who look in faith may be saved.”

“O, friend Judas, I understand it now! Yea, I do look unto Jesus crucified. I look upon him whom we pierced; I believe on him as my saviour! Dear friend Judas, the darkness hath now all gone, and I joy and rejoice in Jesus. Let me hasten to mine own lodgings, that alone I may weep and pray before him!”

*(Early morning of the second day. Reuben comes eagerly to the house, and Judas meets him at the threshold.)*

“Greetings, brother Reuben, loving greetings in Christ. How hast thou fared through the night?”

“O friend Judas, I scarce have slept at all, so full is my soul of joy and blessedness. The Lord hath sweetly and graciously revealed himself to me through all the watches of the night!

“And now I pray thee to tell me how it is with my master Saul this morning?”

“Alas, Reuben, the watcher who sat near his door all the night saith that Saul’s woeful voice was heard continually, though his words were not discerned. Shall we again open the door of his chamber very gently, and hearken?”

“Yea, Judas, let us do so, for his help if it may be.”

*(Judas again quietly opens the door. Saul is speaking to himself in woeful tones.)*

“Oh, what a sinner I am! . . . the very chief of sinners! Who, who hath ever sinned against God, against light, against love in such ways as I have done? Sin . . . Sin . . . Sin! It clingeth to me like blackest pitch; it drippeth from my very garments like slime of a dunghill; I am foul from head to foot with this awful foulness of sin! O wretched man that I am! Woe, woe, woe is mine for my sin, my accursed sin!”



*(Judas gently draws the door shut; with shining eyes turns toward Reuben)*

"Praises unto God, brother Reuben, for that thy master Saul shall live!"

"Joyful, joyful, am I, dear Judas, to hear thy words. Is his spirit now in calmness?"

"Nay, not so; he is in much worse distress than yesterday morn."

"Then how canst thou cry praises? Wherein is he at all bettered?"

"Verily, Reuben, a sick man is better in sharp pain than in deathly stupor. Saul is in agony because of his sin, and God thus prepareth him for pardon and peace."

"But, Judas, if it be so, why did I, unworthy as I am, suffer so short a time before God through thy word gave me peace and joy?"

"God alone knoweth, Reuben. Yet may it be that thy sins against light were not so great as Saul's: and moreover it may be that our great God and Saviour Jesus Christ prepareth Saul in the fierce furnace of affliction of soul for some greater work in his kingdom than he hath for thee to do. Who knoweth?"

"Well, Judas, I pray that Saul's anguish of soul be mercifully shortened, lest he die in the tortures thereof. Farewell until the morrow."

*(The third morning at daybreak. Reuben knocks and enters.)*

"O tell me how it goeth with Saul! My heart is breaking with longing for his life and peace."

"Well, Reuben, come thou and hearken into his chamber. All the night have I heard therein the sound of gentle weeping and crying. List thou to what Saul is saying."

*(Reuben gently opens, stands reverently quiet. Saul is praying.)*

"O God, thou hast sworn that thou hast no pleasure in the death of the sinner. O God, be merciful to me a sinner . . . the chief of sinners! Against thee, thee only have I sinned, and done this evil in thy sight. If thou dost cast me out to eternal death, thy judgment will be just and right. Yet, O God, did not Jesus die even for me? I beseech thee in his name alone, O God, be merciful to me, the greatest sinner of all! Behold, I lie before thee bathed in tears of repentance; I wait upon thee, O God, until thou dost have mercy upon me."

*(Reuben closes the door without a sound, and turning to Judas whispers joyously.)*

"Thank God, he shall find that mercy soon!"

## **Episode II. Ananias Comes from Christ.**

*(Some one knocks at the outer door. Judas goes and opens.)*

"Peace be unto this house and unto all who dwell here.

"I pray thee tell me, abideth in this place Saul of Tarsus, the persecutor of the followers of the Nazarene?"

"Yea, in truth Saul of Tarsus abideth here, but no longer is he the persecutor! The Nazarene hath

conquered the persecutor, who now lieth in yonder room weeping and praying and confessing his sins."

"Thanks be unto our God! And now understand I that vision of an hour ago. In the dimness of the dawn through scarce awakened I saw with mine own eyes the appearance of the Master Jesus, who spake to me and said, 'Ananias, arise and go into the street that is called Straight and inquire in the house of Judas for one called Saul of Tarsus: for behold he prayeth. I pray thee, therefore, lead me to Saul that I may deliver to him the Lord's message.'"

*(All three go together into Saul's apartment. Saul is kneeling, face buried in his hands upon the couch. Ananias looks on him a moment in pity and love; then goes quickly and lays his hands on Saul's bowed head.)*

"Brother Saul, the Lord, even Jesus, who appeared unto thee in that glorious and terrible vision, hath sent me unto thee. Behold, thine eyes shall now be opened, thou shalt receive thy sight; also the Holy Ghost shall now come upon thee and fill thee with joy unspeakable and full of glory."

*(Even as he speaks, thick scales fall from Saul's eyes; he looked up into the face of Ananias in wondering amazement as though seeing a mighty angel messenger from God.)*

"Saul, my brother, the God of our fathers hath chosen thee unto great experiences and great obedience in Christ. And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling upon the name of the Lord. Behold here is water; and I do baptize thee by thy new name, brother Paul, in the name of the Father and of the Son and of the Holy Ghost. Amen."

*(Paul cries out.)*

"O God of my fathers, what shall I render unto thee? The sorrows of death compassed me; the pains of hell got hold upon me: but thou hast delivered my soul from death, mine eyes from their bitter tears! Blessed be Jesus Christ who hath redeemed me! From henceforth forever I am his bond-slave, his alone to do with me as he will! O God, I do swear it!"

## **Episode III. Paul Preaching and Persecuted in Damascus.**

(In this Episode, omitted here for lack of space, there is described Paul's wonderful preaching in the synagogue, which overwhelms with its argument and eloquence the most learned rabbis present. Also when persecution arises against Paul, we see the midnight gathering of a few strong men in a chamber upon the wall of the city, whence Paul is lowered by rope in a basket, to the ground outside the wall. Reuben meets him, and together they journey southward more than 400 miles and come to the Sinaitic peninsula in Arabia.)

## **Episode IV. Paul in Arabia.**

"These be strange and solemn places, dear brother Paul! Behold, afar yonder rises the rocky summit of Sinai, which lifts itself like a mighty altar of sacrifice before the Lord of Hosts.



It is worth all our weary journey from Damascus to look upon that sight!"

"Yea, Reuben, we are in a land of wondrous memories and of holy history. We seem to be alone with God and the spirits of our fathers. This way marched the hosts of the redeemed sons of Jacob, on their way from Egyptian bondage to the glorious liberty of the sons of God. On yonder mountain top God came down in glory and majesty, when Sinai was all wreathed in flame and the trumpet of the Lord Jehovah sounded long and loud; and so terrible was the sight that even Moses said, "I exceedingly fear and quake!" And up there on that mountain top Moses met with God, and for forty days . . . O, Reuben, what an experience that was! My heart surges within my throbbing breast when I think upon that which was revealed to the very eyes of Moses, the man of God . . . Reuben, Reuben . . . could it be, think you . . . could it be that a man in these last days should share with Moses that unmeasured bliss, that unutterable joy, even to see with human sight the very glory of God? O Reuben, I grow sick with longing when I dream upon such a thing as that! To see the glory of God . . . it seemeth to me that I would most gladly lay down my life for that holy joy!"

"Brother Paul, I am not deeply learned as thou art, nor do I fully understand these things. But I pray thee tell me, if thou knowest, for what the Lord hath led thee and me into this barren and lonely land of silence, afar from the dwellings of men! What are we come to do in this wilderness of Sinai?"

"Reuben, beloved brother, I myself scarce know or understand; yet I feel in my soul a deep yearning to be alone . . . alone with Him who hath redeemed me and called me into his service. Reuben, I have felt a strange power within me that seemeth to be like that which drove our Master into the wilderness after his baptism. I do feel that I must go yet deeper into these mountain solitudes, and that I am to meet there with Him who hath called me hither, that I perchance may learn at his own mouth the deep things of God, and be fitted for the work he hath for me to do!

"Dwell thou here, Reuben, by this bubbling spring, and beneath this overhanging rock which shall be thy roof and thy protection. The Lord hath sent me among yon mountain walls and crags. I know not for how long. But seek me not: when the Lord hath done his holy will with me I will return hither unto thee, and we will go together back even unto Jerusalem. Fare thee well, my brother. Tarry for me here."

#### Episode V. Paul Alone with Jesus—and in Paradise.

*(After many days during which Reuben employs himself as best he may, one day in the early dawn Reuben descries Paul returning, and runs to meet him. But as he draws nigh to Paul a strange awe checks his flying feet, and holds him in a deep amaze.)*

"O Holy Paul, what hath come unto thee? Thou mindest me of Moses when he came down from

this same mount of God! His face, the Scripture saith, shone so marvellously that he must need put on a veil, that the children of Israel might be able to look upon his countenance. And truly thy face, even thine, shineth as with a glory from God's throne! What hath happened, Paul my brother? I beseech thee to tell me!

"Dost thou take no note of me? Canst thou not look upon me nor hear me nor speak to me? Thy spirit seemeth to be dwelling apart, as in some mountain height of holy visions . . . Paul, Paul, . . . hast thou seen the Glory of God, for which thy soul was sick with longing? Tell me, O Paul my brother, tell me, I adjure thee!"

"Who . . . ? Where . . . ? What . . . ? Who is it speaketh to me? Is it thou, Reuben? . . . I had forgotten . . . Where are we, Reuben, and what doest thou here? . . . Hast thou also been in Paradise, and seen that which . . . ? Oh! shall I ever, ever forget? Will that vision ever grow dim in my memory? Nay, not though I live on earth a thousand years!

"Reuben! Didst thou ask me what it was . . . what I have seen? I'll tell thee, Reuben, for thy heart is pure . . . The Lord Jesus came to me . . . Nay, he called me up to himself . . . and he talked with me . . . Nay, he showed me . . . he opened my spirit's eyes and caused me to see . . . to see . . . O, Reuben, I have not yet fully awaked from the glory of that vision . . . Nor is it possible, Reuben, for me to tell thee what it was! Things of earth are told in earth speech, but words used in this world have no meaning in the . . . in yon Paradise of God. The things of heaven are in another world from human speech . . . Reuben, alas I can never, never tell it to thee! Eye hath not seen nor ear heard nor heart imagined . . . GOD!

"But come, let us return on the way to Jerusalem—and to the lost multitudes that know not Jesus—and to that work the Lord hath given me . . . Come, Reuben, let us go . . . let us go quickly! For I see . . . I see the world of dying men . . . I must hasten to them to tell them, yea, to show them Christ Crucified For Them—For them!

"For Christ's Sake Must I Go: Come Quickly Reuben! Come!"

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#### MAKE THE BIBLE KNOWN

The First Congregational Church of Toledo, Ohio, arranged for a two-months' course of Bible lectures. They were held on Thursday evenings. The themes discussed were:

The Place of the Bible in Modern Life.

Genesis: An Early Answer to Eternal Questions.  
Psalms: An Ancient Hymn Book.

Amos: A Country Man's View of Urban Religion

Mark: Jesus for Practical Folk.

Acts: The Church in the Making.

1st Corinthians: Practical Church Problems.

Revelations: A Discussion of Ultimate Problems.



# The New Patriotism

REV. HENRY H. BARSTOW, D. D., Auburn, N. Y.

The old-time Fourth of July celebration is an event that few young people today have seen. To those of the older generation who knew it in their childhood it presents memories still fondly cherished. What a day it was! Law had not placed the ban upon fireworks in hardly any respect, and the racket began anywhere from two to three days before the Fourth. The night of the third was a glorious uproar. Age and nerves had to make the best of it and patiently await the slow but sure movement of time to bring them to the peace of ensuing days.

In the average American village of those days "prominent citizens" formed a committee and the fruit of their labors appeared in the morning procession of Civil War veterans, local lodges in costume, and every other thing on two or four legs that could make any sort of a display and keep in line down the principal streets. The band, or bands, if it could be pluralized, filled the air with heroic racket; and the "Marshal of the Day," some picturesque-looking citizen who could ride a horse and look like an equestrian statue led the way. The procession rounded up at the village park or hall or some other fitting place, where the American flag ran riot over the scenery, and peanuts, popcorn and pink lemonade completed the simple essentials of a patriotism that never doubted that America was God's promised land in which all the earth might have a share. The "orator of the day" flooded the echoes with his eagle-winged eloquence, and the preacher pronounced the benediction on a congregation that was thinking of the afternoon ball game. Those were the days of the open saloon, and Fourth of July was the day best loved of the barkeeper in the whole year. For him the celebration did not stop even at the legal limit of midnight, but went on until every wife and mother in town who had a man with a thirst prayed that Fourth of July might never come again. The day commonly referred to as "the ever-glorious" was to them ever inglorious and devoutly dreaded.

The spirit of the day as then observed was wholly American in its outlook. It never dreamed of regarding other nations unless it might be to recall the historic origin of the day with proper reflections upon Great Britain's humiliating defeat at the hands of our doughty forefathers. No local church ever thought of doing otherwise than co-operating in the day's program with approval, prayers, and refreshments. The teaching in the schools was wholly in the direction of an American superlative. That Uncle Sam could "lick" any country on earth with one hand tied behind his back no patriotic American boy ever was allowed to doubt, and when we did prove it on poor hamstrung Spain we exulted appropriately.

But the war with Spain started one of the bitterest discussions ever known in America over "imperialism" and the "White Man's Burden" as Kipling put it, Statesmen of that day "viewed

with alarm" and "pointed with pride" at the same time to the victories achieved and the appalling prospects of America launching on a career of world expansion and dominion. We are today just beginning to understand the full meaning of what the war with Spain started. The late World War has forced us in spite of Senate irreconcilables and Hearstian jingos to appraise afresh what patriotism must mean henceforth in America. Never again can the Fourth of July be a day of purely American self-glorification. There is a "new patriotism" springing to birth in the soul of Columbia and it were well that we think what it must mean to us. Particularly must the Church of Christ in America re-estimate its relation to the state and its mission to the world.

Two qualities have marked Americanism from the time of the first colonial pioneers. The first is self-reliance. Men had to be self-reliant to leave century-old conditions of home and church and country and business and come to a wilderness for any purpose. But when that purpose was escape from intolerable social, economic, political and religious conditions; and involved the setting up of new communities under new customs and laws often quite untried, men had to put their trust in their own strong right arm. Self-reliance became the characteristic mark of the American spirit. It has never passed. It is identical with liberty and progress.

The other quality is God-reliance. This may not have been so universal a quality as the other, but it was mighty where it did obtain. It is doubtful if self-reliance alone would have brought the Pilgrim Fathers and Mothers to this land of mystery and hope. A strong faith in God could alone have set the prow of the Mayflower westward-bound and built the structure of Americanism solidly upon a religious basis. These two qualities, self-reliance and God-reliance, have wrought into the American spirit that splendid vigor and solidity that still are our most dependable assets.

But they have been fruitful also of some unworthy expressions. Self-reliance in the individual is apt to produce self-exaltation. The most intolerable bore in the world is the self-made man who has become self-conscious of his achievement. He is almost certain to be self-satisfied, self-centered, and self-opinionated. Uncle Sam must confess to these sins. American patriotism has been all of these and worse. It has been inclined to slip into the old world sin of assuming that the interests of the state are supreme over all other claims. "America first" is the familiar slogan that ever since the great war has made this evil spirit vocal. Several keen observers of church history have pointed out the fact that seldom if ever has there been a war in any country of recent years that the church in that country has not "patriotically" fallen into line and endorsed it and fostered its interests.



Hardly can the proposition be defended that all wars, on both sides, have been morally right; certainly they have not all been in harmony with the higher spiritual objectives which Christ committed to the charge of the Church. American church sentiment has not been a marked exception to this generalization. We still believe that our wars have been right and our cause it was just. There is indeed misgiving today as to the rightness of the Mexican War, but at the time did the churches register any protest sufficiently strong to affect government policy? Here is where God-reliance as an American quality has been perverted in some measure; though to no such extent as in the European national churches. We have looked upon America as a sort of modern expansion of the ancient Canaan, as God's promised land, and upon Americans as his chosen people. Religion and patriotism have been most naively confused.

There is a new and truer note being sounded today. Instead of assuming that America has been in herself the objective of all divine Providence preceding her emergence upon the field of history, we are asking ourselves what service Providence had in her mind for America to render to the world and humanity when he thus led her out of the wilderness of European despotism and set her feet upon this promised land of liberty. Our patriotism in its point of view is shifting from self-seeking to self-giving. That is the most fundamental mark of the difference between what I have called the "New Patriotism" and the old sort that found its characteristic expression in Fourth of July celebrations of the former days.

The war has made emphatic the new phrases "international conscience," "planetary patriotism," "world service," "kingdom viewpoint," etc. The conscience and feeling of the Church is steadily moving on to the place where it will be more and more difficult for our government to depend on its support in any war it may go into. Strong prophetic voices are sternly declaring that no longer can the Church justify war on any grounds whatsoever. This position is not assumed on any basis of sentimental pacifism. It is rooted in the conviction that whatever justification there may have been in the past for wars that made possible real human advancement, from now on war has become so fraught with certainty of destruction to life, civilian as well as military, so wholesale in its menace to all civilization that it has ceased to be a possible means of good in any degree, and has become an unmixed and inexcusable evil in itself.

If the Church in all nominally Christian lands could be led to unite on that one proposition and stand by it, no matter what governments might think or do, war would cease on this planet in less than a generation. I say the conscience of the Church is steadily moving on to that position. It is not there yet. At present it is still compelled to feel its way toward the Bethlehem hope through boundless confusion and cross-currents even within its own circles. The new note that will save the Church and certify the new patriotism is that of service. The American conscience must recognize

and adopt two propositions, that are really one: "America first" in the sense of being the most efficient nation in the world, and America best in the sense of being the most useful nation in the world. In other words let our government change that motto, so self-centered in its point of view—"In God We Trust"—into that finer social motto of the Master, "Not to be ministered unto but to minister." Then we shall have made vivid the meaning of the "New Patriotism."

Patriotism is simply loyalty rightly directed. The first duty then of a Christian in America, and therefore of the Church in America, is to win public sentiment to the Christian point of view as to public policy in reference to all matters of domestic welfare and world progress: peace, justice, industrial adjustment, prohibition enforcement and obedience, and all other expressions of Kingdom principles. In a word the new patriotism is to make America really Christian, not as a matter of creed or sect, but in its domestic policy and its world outlook. The Church must be willing to be crucified if necessary in order to accomplish this imperative duty.

Preachers and churches and all other agencies can do nothing better in celebration of Fourth of July, 1923, than to proclaim the "New Patriotism" as it needs to be applied in every community, in the nation as a whole and for the world today, so tragically in need of healing for its bleeding wounds.

#### FAITH

*Clara E. Putnam, Meadville, Pa.*

Not for a certain victory, dear Lord, I pray;  
Give me the strength to do my part for one more day.

I do not ask that ever Thou abide with me,  
But let me never turn my face away from Thee.

Why should I seek what Thou hast given with  
open hand?

Surely 'twere better should I strive to understand;  
Thou hast already bathed our hearts with living  
fire,

Heaven and holiness await sincere desire.

So for the final victory I do not pray,  
Knowing the wisdom of my Guide through all the  
way,  
Knowing Thy tender, cleansing love, Thy healing  
power

Is only bounded by our faith each day and hour

#### PURELY MECHANICAL BUT A HELP

Rev. B. H. Horton, of Hastings, Iowa, sending in his subscription price, incidentally remarks: "Has anyone complimented you on that really great improvement which you made in printing Volume, Number and Date on back edge of *The Expositor*? Purely mechanical, I know—but such a help. Saves that aforesaid pawing over numerous numbers to find what one wants. Thank you."

We thank you, brother, and assure you many have written appreciating the improvement. Little things make perfection.



# A Vital Point of View

## A Fourth of July Lesson

R. B. HAWTHORNE, Youngstown, Ohio

It has been my privilege to do Americanization and social work with the new-comers in several cities, especially among the Slavs. Many things have helped me in driving the difficult opening wedges which all of us need in such work, but the story told below gave me the key to hundreds of hearts, so I am passing it on to readers of *The Expositor* just as it came to me.

Miss K—— was of foreign birth, educated and intelligent. Her father had been all his life a "socialist." Now that in Bohemia meant not so much opposition to the existing government as it did opposition to the Catholic Church. Church and state being so closely allied, the distinction is somewhat difficult to explain. Miss K—— had attended a Catholic school because the law required it, and there the priest had taught her to spit in the face of any socialist she met coming and going from school. This was taught them as solemn religious duty.

Her grandmother sometimes surreptitiously took her to mass. Miss K—— could not understand how the continual preaching of hell, purgatory, hate and vengeance linked up with her father's high ideals of the brotherhood of man, which was the foundation of all his belief. The mother died when Miss K—— was a small child, and the lonely little girl used to pray to her. She says she always felt positive that her mother heard her.

The Free-thinkers, as the socialists called themselves (there are many of them here in America today), "admitted nature," as they said. That is, they admitted that the universe had some wonderful unexplained reason back of it. The lonely girl, with much work but no pleasures, had much time for thought, and she deliberately set out to find the Mind that must be back of Nature.

About this time they came to America. She went into a factory, and there met a wonderful Christian women with a keen insight into the hearts of reticent foreign girls. "She made no pleas, nor set off any fireworks," explained Miss K—— with feeling, "but it seemed to all of us in her room as if she had placed a table before us, laden with all the best things in her own experience, and she somehow led us to understand we were free to help ourselves."

At the vacation camp which this woman organized, the cottage porch overlooked the Tabernacle of a camp-meeting ground. The first night of her vacation Miss K—— stayed on the porch while all the others went to the services. They had not asked her to go, so she finally got up and went all alone. That shows the state of mind she was in at the time. She took a rear seat as isolated as she could find. The four rows ahead of her were empty. Finally the preacher talked on the Love of God the Father. "Isn't it strange," she told me, "that I'd never even glimpsed the

connection before between brotherhood and fatherhood?"

When the invitation came for all those who had Christ in their hearts to come forward and shake hands with the preacher, all went, except Miss K——. She sat there, full of scorn, saying bitterly, "They are all insincere liars, for it is not as easy as that. If anybody had it, I would, for I've been searching for it all these years."

She went home and sat up all night puzzling about the possibilities of Fatherhood and Brotherhood having a religious connection.

She went back to work with much to think about, and on the very day after she returned she was sent to take charge of an emergency hospital. There had been a terrible flood, and the "flu" epidemic was raging, so that nurses were not to be had. She knew almost nothing of nursing, but her knowledge of six languages made her invaluable in this particular town. As it happened she took entire charge of the hospital, which was in the basement of an old church, with no modern conveniences, not even plumbing. For three weeks, with one single gas plate, she cooked, and sterilized dishes, and heated bath water, etc., for thirty-five men and children, with no one to help her except the doctors on their daily rounds.

"I was given absolutely superhuman strength for an almost impossible task, and I suddenly woke up to the blinding, dazzling truth, 'Lo, I am with you always.' and, 'With God all things are possible.' At last I knew I had experienced God in my own heart, for he had demonstrated Himself to me."

Even yet she was afraid of her own happiness. It seemed such an intangible, ethereal joy that she feared to join the church or talk to anyone, for fear it would all turn out to be only hallucination. Her pastor was wise and did not insist, and for over two years she stayed on probation afraid to take the step. Then one day when she was leaving for new work in a new city she joined the church she had been attending. "Then I was afraid, genuinely afraid—foolishly, I know now—that I wouldn't be able to take God with me to C——!"

I asked her, "Do you think that you were especially alert in your search, or are many others of your countrymen that way too?"

She stopped to face me suddenly. "They are all just as I was—groping for the big reason back of man's existence on this beautiful earth. If I explain the connection of God's Fatherhood so they can understand it, it brings them into their desired haven."

Since that conversation with Miss K—— I have worked with her countrymen many months, ostensibly teaching them English, but also trying to bring them into the presence of God, so that, like Job, they may see themselves revealed; and



the plan of action which she revealed to me I have found to succeed amazingly, especially with those who call themselves "Freethinkers." We take so much for granted that often we need a jolt to wake us up; and the best way to find the jolt is to

put yourself and your preconceived ideas in abeyance for the time being and to let the viewpoint of the foreigner seep into your mind—and heart. The yearning back of that viewpoint is a challenge and a promise.

## **‘O, Empty Seats, Why are You Empty?’**

### ***A Sermon to Empty Pews. The Story of my Most Unique Sermonic Experience***

REV. CRAWFORD FARNSWORTH, D. D., New York

(This is another intimate account of personal experiences by an older minister, hoping to help by original suggestion some younger brother.)

I was pastor of a village church, where the audience room was much too large for the congregation. In old days the people had filled the church: but deaths, removals, a new generation that had forgotten the church of their fathers, and the omnipresent unbaptized automobile, all working together, had so depleted the church that considerably more than half of the pews were wholly unoccupied at any average service.

The thought came to me one Sunday, that since the empty pews were habitually in the majority it would seem sensible to preach one sermon to them. So without any very mature consideration as to how bizarre it might seem to my quite cultivated congregation, on the impulse of the moment I announced that the next Sunday the Pastor would preach a sermon addressed exclusively to the vacant pews.

That next Sunday when giving out the announcements I spoke of the sermon subject and way of preaching as unusual, but besought my people not to regard the matter as in any way jest or jocosity; that it was far too serious a question for any jesting.

The text was taken from I Sam. 20:18, "Thou shalt be missed, because thy seat will be empty." At once I turned to the long stretch of empty pews in the forward part of the audience room and begun:—

"O Empty Seats, you are in the majority this morning, and you are habitually in the majority in our church. It is only fair therefore for me to preach one sermon specially to you. But though it will sound discourteous, I am going to tell you right in the beginning just what I think of you.

"O Empty Seats, I don't like you! I hate to see you in our church! I'd rather you were all in some of those places of questionable entertainment. Why will you keep showing yourselves here in my church where you are not wanted? Now, I know that this sounds inhospitable, and I shall not blame you if you get mad and leave the room; and I am going to say frankly that I hope you will. I don't want ever to see one of you in this church again, so there. For don't you see what measureless harm you do to me and my people? When I try to preach, you stand there and stare at me with a wooden expression; you chill my warmest enthusiasms, you deride my deepest emotions, you

discourage my most earnest endeavors, you are trying to break my heart! This is straight: you are the most unwelcome of all attendants at our church services. I don't like you; my faithful people don't like you; you cast a gloom over all our meetings; you do more to harm our church than anything else I know. If we could just get rid of you, my! how our church would prosper!

"But since you insist on staying here where you are not wanted, I'm going to ask you this direct question: O Empty Seats, Why Are You Empty? Don't all speak at once; answer one at a time, please.

"Do I understand you, Front Pew over there, to say that all you seats are empty because you are uncomfortable, and therefore people won't come to sit in you? Now, Empty Seats, that is simply a false excuse. I myself have sat in most of you pews, and you are not uncomfortable. The good people who built this church not only had the fine taste to make it beautiful; they also had the grace to make the pews in it comfortable. Come, give me the real reason why you are empty!

"Pew No. 65, do you reply that the seats are empty because it costs too much to sit in you; that pew rental is too expensive?

"Now, No. 65, you evidently don't know what you are saying. The seats in this church are as free as air or sunlight to any and every one who chooses to sit in them. Of course the collection plate is passed for free-will offerings; but that oughtn't to keep anybody away—though I'll admit that I've heard of one man who said that he never went to church, but that he went to all the funerals, because it was just as solemn there, and they never took up any collection! But certainly your answer, No. 65, isn't the real reason, in a church as generous as ours, why you Empty Seats are empty. Let us hear from others: speak up!

"I hear several answers murmured. Please, one speak at a time.

"O, you Back Seat, you say that the seats are empty because of the weather? H'm, yes; that reminds me of my boyhood when we used to say that it was too rainy to go to school—but just right to go fishing! But seriously, now, Empty Seats, tell me this: Just what is the right kind of weather to get people to go to church and fill up the empty pews? Our heavenly Father loves his church so much that if I could tell him just the weather needed I believe he would send that kind



every Sunday! What kind shall it be? Seems to me I have heard in the winter that it is too cold to go to church; in the summer that it is too hot; in rainy weather, that it is too wet; in dry weather, that it is too dusty; the days are generally too sunny, or too cloudy, too windy or too quiet—always too something, to go to God's house! Now earnestly I ask you again: Just what is the right kind of weather to get people to go to church? Can none of you answer that?

"Well, you Pew 56, what is your explanation of empty seats?"

"Not people enough hereabouts to fill them!"

"Now look here, Empty Seats, did you ever get out and go around this village and surrounding region as I have done, and counted up the people? You never did? Well, then, what is your opinion worth? I can tell you that there are enough people in this community going to no church, to fill all you seats twice over every service. If you had just peeped out of the church windows at that street carnival last week you could have seen them!

"But Pew No. 50 announces that seats are empty because services are too long! Well, let's consider that. Our morning service lasts an hour and a quarter; evening, just one hour. That is approximately one-fourth as long as our high school one-service session; one-half as long as an evening popular entertainment; and just as long as the Primary grade of the public schools keeps the wee tots. Surely it is cruelty to grown-ups to keep them such an interminable period in church! And in that space of time we have three hymns, three prayers, Scripture lesson, responsive readings, announcements, offering, and a sermon: 'Something doing all the time.' Shame on you, No. 50. What do you think people are, anyhow?"

"Wait a moment! Over yonder I hear a new voice—"The seats are empty because the sermons are!"

"Now that does put me in an embarrassing position. Yet, Dr. Gray, who was pastor before me, didn't preach empty sermons: were you Empty Seats all filled then? Ah, you hang your heads in shame. For I happen to have heard that you have been here empty for the past fifteen years at least. As to empty sermons, however—though, like Paul, I hate to be a fool in glorying, I am going to speak up in my own behalf, and tell you that preaching has always been my passion and my joy; that I have worked with all my heart and life and soul on every sermon I have preached in this church, to crowd all the truth, all the thought, all the inspiration, all the power into it of which I have been capable. I have done my level best to preach worthy sermons. (Maybe, however, you Seats have found them empty because you yourselves are wooden!)

"What is that, No. 58? You remark that probably the Seats are empty because the Preacher doesn't preach the Gospel? Now that charge I'll absolutely deny! I call all you Empty Seats to witness if the Gospel has not been preached here faithfully, earnestly, lovingly, fully! Why, Empty Seats, enough Gospel has been flung at your

wooden backs in the past five years to have saved multitudes of those who have never heard the way of life. Indeed, I am often tempted to wish that I had gone with that Gospel to Darkest Africa, instead of wasting it on you Empty Seats, who never accept it.

"But listen: I see No. 36 trying to be heard. What is it, No. 36?"

"You suggest: 'Perhaps the Seats are empty because the people don't need the Gospel any more; that many things good in their time are now outgrown.'"

Well, No. 36, your remark surely makes me sad at heart, because I myself have begun to be afraid that there are a lot of people in this town who have decided that they don't really need the Gospel. But they do need it—and need it all the more just because they think they don't! If any people ever needed the Gospel, the people of America and of this community need it today. And it is still true as of old that there is none other name under heaven given amongst men whereby we can be saved. Yes, they do need the Gospel, though they may have ceased to care to hear it, and have come to consider both you and me passe and out of date.

"What is that you are saying, No. 45? That it is not fair for me to blame you Seats for being empty, when you don't want to be?"

"Now, Empty Seats, perhaps I have really wronged you all this time. Truly, do you hate to be empty as much as I hate to see you empty? Why, I never thought of it in that way before! Yes, I remember now: you were dedicated and set apart to wait here in the house of God to be ready to welcome the worshipping people; so here it is your duty to stay. I humbly beg your forgiveness for my thoughtless abuse.

"O Empty Seats, do you suppose that if you and I worked together earnestly we could get you filled up with worshippers once more? Let us take council together.

"I have it! I'll preach another sermon to you next Sunday morning on the question: O Empty Seats, How Can You Be Filled? And I hope you will all be in church to hear it, so that we can think out some good and effective plans. Farewell, until then."

(Perhaps because this rather unique plan of preaching to the pews instead of to the people aroused the interest of the audience, or possibly because I was thus enabled to talk very pointedly to my living hearers without seeming to talk to them at all, there was a more marked and eager response to this sermon than to any I had preached before. The next Sunday there was a much larger audience. I had made even more careful preparation than usual and I preached the most inspiring and practical sermon I possibly could, in answer to this pressing question, how permanently to fill the empty seats?)

If any of the readers of the *Expositor* should care to hear the story of that second sermon—and will drop a line to the Editor to that effect—I feel confident that I shall be permitted to print it in the next issue of this splendid magazine.—C. F.)



# Popping the Question

REV. C. SUMNER GOOD, Oswego, N. Y.

No, not the question popping that ends by questioning the "Pop" and perhaps getting the girl, but the question that is fired at the platform speaker is what is meant. The interrogation point has come to be almost a necessity in public meetings. The questioners are having their day. They are encouraged to put their questions in their own way, and they do it. The father of the family of five listens to the somewhat involved speech of the forum speaker on "Economic Conditions in the United States," but when it comes his own turn, he gets down to brass tacks (and shoe leather) by standing up and demanding, "What's the reason for the high price of children's shoes?" He immediately has the lecturer on his mettle to give a straight answer. The man from Arizona drifts into a Y.M.C.A. or church Bible class, and finds that it is conducted by the popular method. So he puts his question, "Why did God create a poisonous rattlesnake?" It is no simple task to answer that picturesque query.

But though the questioners have the advantage in some ways, the tendency is all in the direction of encouraging them to fire off their worst conundrums, even at the cost of embarrassing the speaker. We have all come to be firm believers in progress by the question and answer route. The public man who is not willing to be a target for questions has small chance of influence today. Some one has predicted that within a short time every public address will be followed by a question period. The political candidates will have to submit to "heckling," as they call it in England, both during and after his address. The so-called "set" speech will not have a very good chance under such conditions.

Even the minister cannot expect to keep up the machinegun-fire of his weekly prepared sermon without ever getting a "counter-attack." The day is almost here when the safe "nest" from which this pulpit barrage is delivered will be disturbed by an occasional bomb from the other side in the form of a question. It may not come right in the meeting, but very likely it will be written out later and sent to the minister. Many ministers are encouraging and developing the questioning abilities of their congregations, and are answering all sorts of queries at evening or mid-week services. When the welcome is extended to all kinds of questions, including the religious question but not excluding others, the result is often a very miscellaneous list. How would you like to face the following? All of them have been fired at the pulpit:

Should a person have "unchangeable" convictions on any subject, religion for instance?

What are sufficient grounds for divorce?

Will there ever be such a thing as interstellar communication?

If you do not believe all the points in the creed of a church or follow all of its rules, should you withdraw from the church?

Why is it the average American has such a love for the boxing game?

Why is it so many people tell downright lies? If Jesus were preaching his ideal of social justice in America, would he not be run out of our cities?

Can a fraternal order with principles and teachings based on the Bible take the place of the church in a man's life?

Was Priscilla, the Puritan, of Irish ancestry?

What are the principal evils in America today?

Some of these questions seem trivial, but no question is unimportant that is sincere, and the surest way to shut off questions is to indicate that you think they are "foolish." The best questions anyway are the questions of children and fools. The hardest question is the "why" question. The encyclopedia will usually give the answer to the "what" query, but for the "why" you may have to question the universe itself for an answer. Perhaps the hardest question in the above list is the simple and rather crude one, "Why do so many people tell downright lies?" Before you have chased that simple little "Why?" back to its lair, you will have been on a long hunting trip.

The discussion group and the Bible class must bristle with questions. If they do not, they will likely be failures. Most of the books for class use give long lists of sample questions, but these are only a small part of what should actually come out in the sessions. Probably the best way for the leader to prepare is to try to think out for himself the questions which the lesson raises, make at least a start on the answers, and trust to the class itself to boost him over his worst difficulties.

If the question popping habit of the average man makes things uncomfortable for the politician, the preacher, or the class leader who happens to be the target, he might go to Socrates for a hint as to the best defense. The wise old man of Athens had a way of meeting hard questions by turning and questioning his questioners. He always took the attitude of being a trifle stupid and yet anxious for light. He had been pronounced by an oracle the wisest of men, yet he professed to doubt it, and went about asking all sorts of things of all sorts of people. If they came to him with queries, he countered with questions of his own. In the end he concluded that he did know a little more than the average man because, while they could give no reasonable account of their knowledge, he at least was conscious of his ignorance. The so-called "Socratic" method is therefore not merely the asking of questions, but asking them in a truth-seeking and teachable spirit. If either the questioner or the answerer is pert and cocksure, there is not much chance of enlightenment.

The best thing about a good question is its explosive quality. It literally "pops." The man who asks it is full of it. It is sometimes almost



a danger if he does not get the chance to ask it. An unanswered question is bad enough, but it is not so bad as the unasked question. If you have a question, do not hide it. It may do a good deal of good if it is brought out into the light, but darkness will sour and spoil it. It cannot be foolish if it represents a real puzzle of yours. Take it at once to the nearest Bible class, open forum, or pulpit, and explode it. You need not

care whether it is greeted with wrath or laughter or both. If it is your question, you have a right to pop it, and you may do harm to yourself and others if you leave such explosive material around without putting it to work. - Join the elect company of men just wise enough to ask "foolish" questions. The question, whether foolish or wise, will keep the rust off your own mental machinery and start some motion in that of your neighbor.

## The Misfit Pastor

BY WHY NOTT, from Somewhere in America

(In sending the following the writer says: "Here is a bit of fiction I gave my congregation yesterday with startling effect." We are not surprised.—Ed.)

Rev. H. D. ———, District Superintendent, could not attend the Fourth Quarterly Conference at Onyxville, so he had his substitute read this announcement: "Ask every church member to write me a short one-sentence letter expressing his desire in regard to the return of present pastor." From the six hundred members he received about 150 letters. About two-thirds asked for the pastor back. Forty-five of the letters telling why they did not want the preacher back were filed in the following order for consideration by the Bishop.

He is too aristocratic. He spends too much of his time with the highbrows.

He is too common. He visits too much among the lower classes and especially the poor widows. It does not look well.

He dresses too well. He thinks too much of his clothes and those of his family. He is accused of vanity.

He dresses too plainly for what we pay him. He does not make a stately appearance in the pulpit. We need a more dignified man.

He has told us all he knows and would not be so useful to us next year.

He is just getting hold of our problems and will be worth \$500 more to us next year.

He talks too fast in his sermons. I cannot grasp his subjects.

He talks too slowly while preaching. I get so tired waiting for him to go ahead that I fall asleep.

His language is too simple. It does not smack enough of the higher education. He does not talk like a college man.

He talks over the heads of the people. The common folk do not get his ideas on account of his big words.

He preaches too much to the prayer-meeting crowd, always harping on souls.

He is not spiritual enough. He has too much in his sermons about history, inventions, progress and politics.

He is too much of a politician and attends all the town meetings.

He is not patriotic enough. He even refused to act as Justice of the Peace. He ought to take more interest in local affairs.

He preaches too loud; not pious enough for so holy a calling.

He does not preach loud enough. Some cannot hear all he says. He does not put pep enough into his delivery.

He cannot hold our business men because he is always quoting Scriptures.

He draws too many illustrations from our world. He ought to stick closer to the Bible.

He tells too many funny stories in his sermons. Sometimes he actually makes our young folks laugh in church.

He is too dry. His sermons need more spice and humor. They are not well balanced. He forgets that the congregation consists of both young and old.

He wants his own way too much. He tries to run the church.

He is not firm enough. He lets some members have their own way. He ought to know how to govern a church and then govern it.

He does not have enough socials in the church. No church can win souls that way.

He has too many socials in the church. No church can win souls that way.

He urges people to attend prayer-meeting too much. People know what they want to do without being told all the time.

He does not try hard enough to build up the prayer-meeting. He has never told the members that they will have to attend prayer-meeting if they want to remain in good standing in the church like our last pastor did.

He is too much of a revivalist. He talks salvation all the time and people get tired of it.

He is not enough of a revivalist. Our church needs the revival spirit continually.

He does not impress us as being a well read man. He utilizes literary references too sparsely for a cultured audience.

He refers too frequently to poets, heroes, historians, and public men. He ought to stick to the Bible. That is what we come to hear.

His sermons are too short. He does not earn his money.

His sermons are too long. I get nervous sitting so long.

He criticizes the people too much and blames the parents for the way their children act.

He has not the proper moral courage for a minister of the Gospel. He very seldom points



out the sins of our own people; and when he does he is too gentle about it. It has no effect.

His family is talented enough, but they are too proud to do all they might do in the church. It shows lack of consecration.

His family takes too prominent a part in the church. They are only here for a short time and ought to be more reserved. It causes a great deal of unfavorable comment.

He does too much work on the committees. He ought to let the members do their own work or let it go undone.

He is not a good instructor in church work. He ought to work more with the committees and show them how.

He is not a good leader. He lets too many of the inexperienced take charge of things and con-

sequently some of our programs are not up to the mark.

He does not give our young people a chance to develop leadership. He wants to do it all himself.

He spends too much time gadding about. He ought to read more and broaden out his ideas. He has too much spare time to be earning so much money.

He spends too much time in his study. It shows lack of education. He ought to be out among the people more. He was supposed to be educated before he came to us.

From the Chairman of the Trustees: Some of our people are not satisfied. Please send us an all around man who will please everybody and I will add \$100 to his salary myself, and we will keep him for ten years.

## Songs that have Sung Souls Into the Kingdom

### *Sacred Songs for a Sunday Evening "Sing"*

REV. B. F. GERARD, D. D.

1. **Sing the Doxology:** "Praise God From Whom All Blessings Flow."

How many times you have heard the Doxology sung! This song has been called the Universal Hymn. In our best moments all of us feel like giving praise to God as the giver of every good and perfect gift. It may be of interest to know where the Doxology came from and who wrote it. The hymn was written by Thomas Ken, who was born in 1637 and died in 1711. He was a graduate from New College, Oxford. His step-sister, Anne, was the wife of Izaak Walton, the gentle fisherman, a connection which brought Ken from his boyhood days under the influence of this gentle and devout man.

Ken possessed among other talents a wonderfully clear, sweet voice, and the most characteristic reminiscence of his university life is the mention made by Anthony Wood, that in the musical gatherings of his time "Thomas Ken, of New College, junior, would some time be among us and sing his part."

When he was twenty-five years old he was ordained, and some years later he was made prebendary of the cathedral at Winchester and chaplain to the bishop. It was during this time that he wrote the hymn which begins, "Awake, my soul, and with the sun," and closes with the Doxology.

Of this man Macaulay, the great historian of England, says: "He approached as near as human infirmity permits to the ideal perfection of Christian virtue." That is saying a good deal for a man, and yet it would take just such a man to write such a hymn of praise as the Doxology.

One of the singular occasions for the employment of the doxology was on the evening of Thursday, October 15, 1884, when a great crowd filled the street in New York City before the Republican headquarters, and the news of an important election in Ohio was received. It was two

o'clock in the morning before the last bulletin was posted. Previous to this announcement a thousand voices had been singing uproariously, "We won't go home till morning," but the moment that the message was displayed the stereopticon flashed out the line, "Praise God, from whom all blessings flow." "Good night." A deep-voiced man in the throng pitched the doxology, and a mighty volume of song swelled upward. Then the lights went out, and the happy watchers departed to their homes. If a political victory can evoke such lofty expressions of joy, what will be the rapture of singing this same ascription of praise when the Kingdom of our Lord shall have won its final victory?

Vividly, to aid a pious fancy in representing a heavenly fact, comes to mind Bayard Taylor's description of the echoes in that magnificent East Indian mausoleum, the Taj Mahal. He says: "Two gentlemen visited the Taj together, and one of them, who had a strong voice, sang softly the tune of 'Old Hundred,' 'Praise God, from whom all blessings flow.' His companion, who was a strong, impulsive man, burst into tears. Invisible beings seemed to take up the sweet song of praise until the echoes swelled into the sound of many voices, as if a heavenly choir were chanting their earnest hymn."

In the great cotton famine in England, which desolated Lancashire for long and weary months, the people, men and women, went into the Sunday School houses and prayed. They had been taught to do so, and they were upheld in the time of trial by the truths they had learned. When the first wagon-load of cotton arrived, the people unhooked the horses and drew it themselves, and surrounding it, began to sing—what do you think they sang? They sang the grand old doxology, while the tears came flowing down their cheeks—

"Praise God, from whom all blessings flow,  
Praise Him, all creatures here below;



Praise Him, above, ye heavenly host;  
Praise Father, Son, and Holy Ghost."

Let us all sing it.

2. **Scripture Reading:** Psalms 149 and 150.

3. **Prayer.**

#### 4. **The Opening Address: CHRISTIANITY AND MUSIC.**

"God," says an old Jewish legend, "after he had created the world called the angels to him and asked them what they thought of it. One by one they answered, till one said: 'Only one thing is lacking—the sound of praise to the Creator.' Then did God create music."

The Bible is the greatest song-book ever written. It has been the inspiration of numberless books of praise in many languages: and it is inter-leaved with its own sacred and inspired songs. Its middle court is the Book of Psalms, consisting of no less than one hundred and fifty of the oldest hymns extant, written by men who were moved by the Holy Ghost, sung by the ancient church before Christ, and still thought by some to be the only proper medium of praise in the melodies of the Christian church.

Christianity is the only religion that sings well; it is the only one which is permeated by the spirit of praise. This is an evidence of its genuineness. A false religion is not melodious. Christianity is filled with both melody and harmony. It is natural for Christians to sing. It is the expression of their faith, love, joy, hope. Whatever are our religious emotions we give them expression in song. Like the Bible, from which it is drawn, the hymn-book has something for every possible phase of life. Hence the achievements of Christianity: Luther sang the Reformation through Germany, and Paul and Silas had previously sat in the stocks of the Philippian jail and brought an earthquake shock to the old building when at midnight they prayed and sang praises to God.

Christianity itself is a song: "Peace on earth, good-will to men." It is a love-song: "God so loved the world that he gave his only begotten Son." But Christianity is not a "Song without Words." It knows nothing of such songs. It always has something to say as well as something to sing—a message as well as a melody. Hence it is that the tunes to which the ancients sung their hymns have passed away, but the hymns themselves are precipitation that does not evaporate.

We must not be too musical to understand the songs of Zion; above all, we must not be critically so. But we must be thoroughly Christian; what we want is God's thought, condensed into these songs which his Spirit dictated.

There is singing that is preaching—effective preaching. Mme. Antoinette Sterling, with great spirit once said to Dr. Charles S. Robinson: "They say I preach in my singing. So I do; so I try to do; so I mean to do always." And his comment was that no one who heard this gifted artist, with her clear and distinct enunciation, her matchless pathetic tones, her magnetic impulse forcing tears to his eyes when he could not stop to notice that she had tears in her own—no one who ever

heard her in her wonderful way preach "The Lord is My Shepherd," or "Oh! Rest in the Lord; Wait Patiently for Him"—could doubt whether Christ's love might be offered in the strains of a contralto hymn. He insisted that the instrumentalist no less than the vocalist might be, ought to be, spiritual in fact, in intent, in effort, in effectiveness.

The late singing evangelist, Charles Alexander, said: "I do not ever recall any great religious awakening without gospel singing.

"Music was a vital part of the revival under the Wesleys; the great revival of 1859 was a time of hymn singing; gospel songs were fully half the power of the Moody and Sankey meetings, and we all know what a prominent part music played in the Welsh revival. I have yet to see the first church that remained long empty where each person entered heartily into the singing of hymns.

When the singing is delegated to a few, with no responsibility on the rest of the audience, the enthusiasm dies, the audience dwindles in size and all kinds of expedients must be resorted to in order to draw audiences. This method crowds out music from its proper place, which is co-ordinate with preaching, and in order to maintain this equality every individual must be made to feel his responsibility in the singing part of the worship. This is true either in an individual church or in evangelistic meetings."

5. **Sing:** "I Am So Glad That Our Father In Heaven."

Tell the stories first, then sing it. Read a verse or two.

"I think it was in June, 1870, that 'Jesus Loves Even Me' was written," writes Major Whittle to Mr. Ira D. Sankey. "Mr. and Mrs. Bliss were

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at that time members of my family in Chicago. One morning Mrs. Bliss came down to breakfast and said, as she entered the room: 'Last night Mr. Bliss had a tune given to him that I think is going to live and be one of the most useful that he has written. I have been singing it all the morning, and I cannot get it out of my mind.' She then sang the notes over to us. The idea of Bliss, in writing the hymn, was to bring out the truth that the peace and comfort of a Christian are not founded so much upon his love to Christ as upon Christ's love to him, and that to occupy the mind with Christ's love would produce love and consecration—as taught in Romans 5:5, 'The love of God (to us) is shed abroad in our hearts by the Holy Ghost, which is given unto us.' How much God has used this little song to lead sinners and doubting Christians to look away to Jesus eternity alone can tell."

Mr. Bliss said that this song was suggested to him by hearing the chorus of the hymn, "Oh, how I love Jesus," repeated very frequently in a meeting which he attended. After joining in the chorus a number of times the thought came to him, "Have I not been singing enough about my poor love for Jesus, and shall I not rather sing of his great love for me?" Under the impulse of this thought he went home and composed this, one of the most popular hymns.

Mr. Sankey relates that a little dying girl, one of his Thursday evening singing class, bore beautiful testimony to the power of this hymn. "Don't you remember," she said, "one Thursday when you were teaching me to sing, 'I am so glad that Jesus loves me,' and don't you remember how you told us that if we only gave our hearts to him he would love us? And I gave mine to him." "What that dying little girl said to me," adds Mr. Sankey, "helped to cheer me on more than anything I had heard before, because she was my first convert."

A missionary of the Sunday School Union sang this song in a hamlet in Missouri, where he had just organized a Sunday School. He then put the question, "Are you glad? If not, why?"

A young man in the deepest emotion rushed up to him, threw his arms around his neck, and besought his prayers. "Oh, that song!" he cried. "I could not get away from it, and it has saved me."

Willie, the boy of a drunkard, sat singing to himself one evening in his miserable home—

"I am so glad that Jesus loves me."

"Stop that," roared his father, and Willie was silent; but soon, with the forgetfulness of children he began again, "I am so glad." This time he was ordered to bed, and though he went quietly enough, the words kept ringing in his head, and he felt he could not be unhappy now that was true. In the middle of the night he was awakened by hearing his name called: "Willie, Willie, sing that again." There sat his father beside his bed. So Willie sat up and sang the hymn. "Is it all true, Willie?" "All true, father; Jesus died for you and me, father, so he must love us." "Oh, Willie, could you pray for me?"

"I don't know what to say, father." "Say I'm the biggest sinner on earth, but I want Jesus to love me and make me good." So Willie prayed, and his prayer was soon answered. His father became a temperate and pious man.

#### 6. Sing: "I Gave My Life for Thee."

Recount the associations, then read a verse or two of the hymn. Call attention to Christ's sacrifice. Then ask all to sing it thoughtfully, earnestly, yet very heartily.

Fifteen years after this hymn was written Miss Havergal said about it: "Yes, 'I gave my life for thee,' is mine, and perhaps it will interest you to hear how nearly it went into the fire instead of nearly all over the world. It was, I think, the very first thing I wrote which could be called a hymn—written when I was a young girl, in 1859. I did not half realize what I was writing about. I was following very far off, always doubting and fearing. I think I had come to Jesus with a trembling faith, but it was a coming 'in the press' and behind, never seeing his face or feeling sure that he loved me. I scribbled these words in a few minutes on the back of a circular, and then read them over and thought, 'Well, this is not poetry, anyhow; I won't trouble to write this out.' I reached out my hand to put it in the fire, when a sudden impulse made me draw it back, and I put it, crumpled and singed, in my pocket. Soon after I went to see a dear old woman in the almshouse. She began talking to me, as she always did, about her dear Saviour, and I thought I would see if she, a simple old woman, would care for these verses, which I felt sure nobody else would even care to read. I read them to her, and she was so delighted with them that I copied them out and kept them. And now the Master has sent them out in all directions, and I have heard of their being a real blessing to many."

Miss Havergal showed the hymn some time afterward to her father, and he wrote a melody especially for it. But it is the tune which Mr. Bliss composed for it that became popular in America.

Three little children wandered from home one winter afternoon. Evening found them by the seashore. It grew suddenly cold and dark, and they could not return. In the morning they were found, the two youngest sleeping warm and safe under coverings of garments and sea-weeds, and little Mary, the eldest lying cold and dead, with her arms full of weeds. She had taken off her own outer garments and spread them over the little ones, and then carried grass and seaweed to pile upon them, until she had died in her loving devotion.

A Moravian missionary to the West Indies found that he could get no access to the colored people, whom he wished to reach, because they were kept at work all day, and at night they were too weary and exhausted to listen to his words. After all other plans failed, he sold himself as a slave, was driven with the rest to the fields, where, at odd moments, he had opportunities to talk to his work-fellows, and led many to Christ. "I gave my life for thee."



**7. Sing: "I've Found a Friend."**

Ira D. Sankey writes: "On one occasion when Mr. Morehouse and I were holding meetings at Scarborough, in the north of England, the services were attended by a number of Quaker ladies, among them a cousin of John Bright, the great English statesman. Wishing to have this hymn sung at one of the meetings, this lady wrote out the following request: 'Will Mr. Sankey please repeat the hymn, "I've found a Friend," in his usual way?' In thus wording her note she avoided asking me to sing, which is against the custom of the Society of Friends."

"We were holding a cottage prayer-meeting in a lodging house," says a minister of Nottinghamshire, England, "when a young man lodging there came in to the meeting in a fun-seeking manner. We sang, prayed and read a chapter out of God's Word, and then the young man asked if we would sing a hymn for him. He chose 'I've found a Friend, oh, such a Friend.' When we had sung one verse he began to shed tears, and I am glad to say that he gave his heart to God through the singing of that beautiful hymn. The next morning he left the place, but before leaving he wrote me a letter, of which I give these extracts: 'I asked you to sing that hymn because it was a favorite of my darling sister who is waiting for me at the gates in heaven. I have now promised to meet her there. By God's help, if we do not meet again on earth, I promise to meet you in heaven. You will always think of me when you sing, "I've Found a Friend." Show this letter to my two other friends.'"

The author of this hymn, the Rev. J. G. Small, who was born in Edinburgh in 1817, and died in 1888, wrote many hymns and poems and published several hymn-books.

**8. Sing: "Jesus of Nazareth Passeth By."**

Mr. Ira D. Sankey in "My Life and Story of the Gospel Hymns," writes:

"An officer of the English army sends me the following incident: 'A soldier stationed at Edinburgh Castle, one evening left his post on a pass. He had a week's pay in one pocket and the washing money earned by his wife in the other, and was on his way to the public house to have a night in gambling. His eye caught the poster outside the Tolbooth Church, announcing your meetings. The soldier liked the singing, and went in just to hear one song. As he entered Mr. Moody was preaching on "The Blood." That had no interest for him. After the address you sang, "Jesus of Nazareth passeth by." He listened with deep interest to the hymn. "Too late, too late," was God's arrow to his soul. An officer of his regiment and I went into the inquiry-room, and among a great crowd we saw this comrade's red coat. He was in great distress. We spoke to him, holding to John 3:16.

"That night the man went home instead of to the public house, and his wife was astonished to see him so early, and sober. He laid down all the money on the table, which astonished her still more. Then he went to bed, but was in too great distress to be able to sleep. The words,

'Too late, too late,' rang in his ears. About two o'clock in the morning John 3:16 gleamed into his soul. He leaped from the bed, pleaded that grand promise, and Jesus received him. This was told the following morning by himself at the Castle. He held to his faith, and when the regiment left he was known throughout the camp as a man of God. The glorious Gospel with him began in song, and goes on in song."

A similar experience is related by another convert: "It was on the 28th of December that I, like many others, went up to the Assembly Hall, out of sheer curiosity, an unconverted sinner. I heard Mr. Moody preach, and I am sorry to say I was very little affected by it. After Mr. Moody had finished his discourse, Mr. Sankey sang 'Jesus of Nazareth passeth by.' I was deeply moved by it, and when he came to the lines:

'Too late! too late! will be the cry;

Jesus of Nazareth has passed by:'

I thought to myself, Will that not be my cry? Will God not then say to me, 'Depart from me, I never knew you?' I felt in great anguish of soul, but-I went home without remaining to the inquiry-meeting. All the way home those two lines still rang in my ears. It was a long time before I could go to sleep. My brain seemed all afire; my past sins came up one by one before my mind. At last I fell asleep, but only to wake with a start under the impression that a bright light had suddenly been extinguished in my room, and had left me in utter darkness. Immediately those lines sounded in my ears. I was able to be the interpreter of my own dream. The bright light was Jesus, and the darkness was that of my soul; for he had passed by and I had not been saved. I had very little sleep that night. On the Monday night I came to the inquiry-meeting and Mr. — spoke to me, showing me plainly that I had nothing to do—Christ had done it all. I was only to believe in him. And before I left the hall that evening, by the blessing of God I was able to accept Christ as my Saviour. Upon going home I opened a Bible, and the first words that met my eyes were John 3:16: 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life.' I knew the whosoever included myself, and I rejoiced in it. I am doing so now; and, by the help of God, I hope to do so till I find myself in my Saviour's arms."

A lady traveling in the East tells of a visit she made to the Girls' Orphanage in Nazareth, an institution established many years ago in the town where Jesus spent so many years of his early life. The Orphanage was established by a society of Christians in London. Here the lady heard the children sweetly singing: "Jesus of Nazareth passeth by," and she says that the children were sure the words were all meant for them.

The hymn was written during a religious revival in Newark, New Jersey, in 1862-1863, where hundreds were converted. One afternoon Mr. R. G. Pardee made a very earnest address from Luke 18:37—"They told him that Jesus of Nazareth passeth by." Miss Emma Campbell was



present, heard the address and saw how the community was stirred, and soon afterward she wrote these stanzas. The Rev. E. P. Hammond, who had conducted the revival meetings, tried the verses to the tune of 'Sweet hour of prayer.' "

Later Mr. T. E. Perkins wrote the tune to which this hymn is now sung.

During a revival held by Rev. E. P. Hammond, in Lockport, New York, a gambler came into a morning meeting while they were singing this hymn; and at the close of it, though it was the first meeting he had attended, he arose, and, with tears streaming down his cheeks, begged the Christians to pray for him. Earnest prayer at once ascended in his behalf, and it was answered. A few nights after, in relating his experience before a large assembly, he referred to this hymn as having been the means of awakening him, and added, "As I went out of the church that day, and over the canal, I threw the 'Devil's Testament,' with its fifty-two leaves, into it." He never played a card afterward, but lived a consistent Christian life, and has since died a happy death.

9. Sing: "Just As I Am."

Miss Charlotte Elliott was visiting some friends in the West End of London, and there met the eminent minister, Cesar Malan. While seated at supper, the minister said he hoped that she was a Christian. She took offense at this, and replied that she would rather not discuss that question. Dr. Malan said that he was sorry if he had offended her, that he always liked to speak a word for his Master, and that he hoped that the young lady would some day become a worker for Christ. When they met again at the home of a mutual friend, three weeks later, Miss Elliott told the minister that ever since he had spoken to her she had been trying to find her Saviour, and that she now wished him to tell her how to come to Christ. "Just come to him as you are," Dr. Malan said. This she did, and went away rejoicing. Shortly afterward she wrote this hymn, "Just as I am, without one plea." It was first published in "The Invalid's Hymn Book," in 1836.

"In all my preaching," said her brother, the Rev. H. V. Elliott, "I have not done so much good as my sister has been permitted to accomplish by writing her one hymn, 'Just as I am.' "

A little street waif in New York City came to a missionary with a torn and dirty piece of paper, on which this hymn was printed.

"Please, sir," he said, "Father sent me to get a clean copy like that."

The missionary learned that the child's sister had loved to sing it, and that this copy had been found in her pocket after her death. The father wanted to obtain a clean copy of the verses in order to frame them.

During a service of song in a Christian church, John B. Gough was asked by a man in the pew with him what was to be sung, as the announcement had not been heard. The questioner was most repulsive in appearance, because of a nervous disease that disfigured his face and form. When the singing began, Gough was driven almost to

frenzy by the harsh and discordant tones of the singer by his side. But when they came to "Just as I am, poor, wretched, blind," the wretched creature lifted his sightless eyes to heaven and sang with his whole soul. The great orator, in his impassioned and inimitable way, said:

"I have heard the finest strains of orchestra, choir, and soloist this world can produce, but I never heard music until I heard that blind man sing, 'O, Lamb of God, I come, I come.' "

An artist who wished to paint a picture of the prodigal son, saw a beggar in filth and rags who struck him as a suggestive model, and engaged him to come to his studio at a certain hour. The beggar begged the use of some more respectable clothing, and when he presented himself at the studio, the artist said: "I have now no use for you, I wanted you as you were in your wretchedness and misery, in your rags and filth." And it was only when the beggar returned in his own clothes, as the artist had first seen him, that his services were employed.

10. Call for Decisions for Christ.

11. Prayer.

12. Benediction.

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Suppose

If all we may say  
In a single day,  
With never a word left out,  
Were printed each night  
In clear black and white,  
'Twould prove queer reading, no doubt.  
And then just suppose,  
Ere one's eyes he could close,  
He must read the day's record through;  
Then wouldn't one sigh,  
And wouldn't he try  
A great deal less talking to do?

And I more than half think  
That many a kink  
Would be smoothed in life's tangled thread,  
If one-half that we say  
In a single day  
Were left forever unsaid.

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Unsatisfied

"Only a housemaid!" She looked from the kitchen—

Neat was the kitchen and tidy was she;  
There at her window a sempstress sat stitching;  
"Were I a seamstress, how happy I'd be!"

"Only a Queen!" She looked over the waters—  
Fair was her kingdom and mighty was she;  
There sat an Empress, with Queens for her daughters;

"Were I an Empress, how happy I'd be!"

Still the old frailty they all of them trip in!  
Eve in her daughters is ever the same;  
Give her all Eden, she sighs for a pippin;  
Give her an Empire, she pines for a name!

—O. W. Holmes.



# Automobilizing for Church

## *A New Application of the Parable of the Good Samaritan*

REV. BENJAMIN M. WILL, Elgin, Illinois

There was a certain Non-church-goer in the city of ———, whom the church lost when he dropped out of the Sunday School class in his high school days. While enjoying the benefits made possible by the churches of his city, he did nothing to conserve them as a tremendous asset to his community.

It happened, however, that the forward-facing churches of his city designated one Sunday for Automobile-go-to-church-Sunday, and sent forth a stirring challenge, "We Automobilize for Church Sunday." The event attracted wide attention.

The immediate neighbors of our friend were Undependable and Lukewarm, both of them members of the church, and owners of cars. While Undependable's name was on the church records, the lure of the Sunday auto trip was stronger than his loyalty to the church. On Saturday night he was busy getting his car in readiness for the usual Sunday trip. Non-church-goer remarked to Undependable, "I see you are all set for the big Auto-go-to-Church-Sunday." "No," answered Undependable, "they'll not miss me tomorrow. I'm going to take the family for the usual outing to the lakes."

Non-church-goer did not say very much, but he was thinking seriously. He said to himself, "It will take some strong will power behind the steering wheel to get Undependable's car out of the old rut that it has worn to the lakes. He surely isn't creating the morale that will capture a fellow like me. It is the life a man lives that is the best test of the sincerity of his religious belief."

The same night Lukewarm was also busy polishing his seven passenger. Now, Lukewarm was considered by most folks a pretty good church member, but there was this against him, that he lacked the push to get behind a big program for his church. His motto was, "Let George do it." Lukewarm was going to church as usual the following day. He meant himself and his wife on the front seat, and five vacant seats behind, for he had not cultivated the habit of building up the congregation to which he belonged, and was as much responsible for the empty pews as the man who didn't go.

Non-church-goer walked toward his home thinking of a motto that caught his attention only a few days before, "For When the One Great Scorer comes to write against your name, he writes not that you won or lost, but how you played the game." He thought to himself, "Lukewarm surely isn't playing the game fair, neither with God, himself, his pastor, or with a fellow like me. To be honest, however, I haven't any excuse for not going to church, even if I have to go uninvited and on foot, but you know the call of the church would mean much more to me if one of those church members thought enough of

what he got at church to ask somebody else to enjoy it."

As he entered the house in this frame of mind, the phone rang. Putting the receiver to his ear, he heard the glad voice of a genuine Booster, "I suppose you know that it is Auto-go-to-church-Sunday, tomorrow. The road to church will be the most popular auto route in ———. I knew you had no car, so we want you and your wife to come with us, and if you know of any 'shut-in' that could go, let us know."

"Well, that's mighty kind of you," said Non-church-goer. "The church after all must have a lot of good folks, or it couldn't do the business that it is doing."

"It's the least that we can do," said the Booster. "We've got to put this program over. The ministers have done their share. It's up to us laymen to make good. In fact, 'We automobilize for church every Sunday.'"

"If you mean it, Booster, count on us to be with you. Nobody ever talked to us like that before."

Who was the best neighbor to the fellow who didn't go to church?

The Booster, who automobilized for church Sunday.

"Go and do thou likewise."

This article can be adapted to local use. Hand it to the editor of your local paper. Put at the top a picture of an automobile and these words: "We Automobilize for Church Tomorrow," and at the bottom another picture of an automobile and these words: "Fill that Car and Drive to the Church of Your Choice."

## COMRADES OF THE CHRISTIAN CHURCH

### A Pageant of the Spirit of the Centuries

This leaflet, by Dr. William Chalmers Covert, appeals to us as an interesting pageant for young people to reproduce.

In it the Church does not welcome the aid of Constantine and his kingly sword, nor that of the armor-clad medieval crusader, for the cause of the Church cannot be advanced by force. But the Church accepts the aid of Learning, Art and Music, with understanding that they be used in love and service to others. The Poor, the Afflicted, the Prisoners, appeal to the Church and gain aid and protection.

An effective teaching of the lesson of twenty centuries this will be to young people who carry out the pageant, impressing the idea that the Church conquers not by force but by love and service, better than weeks of direct peace propaganda would do. Send ten cents to the Presbyterian Board of Publication, Witherspoon Building, Philadelphia, for a sample copy.



# Lily-work

CHRISTOPHER G. HAZARD, D.D., Catskill, N. Y.

In the first book of Kings we read that in the porch of the temple of Solomon two pillars were set up for establishment and strength, and that upon the top of the pillars was lily-work. Thus strength and beauty were in God's sanctuary.

Perhaps our generation is forgetful of this. The modern church scrapes the sky with offices rather than with spires, with utility rather than with grace. The modern minister appears in a cutaway coat rather than in the holy array of the frock coat of the fathers. The modern address is a business-like appeal to common sense rather than a spiritual revelation to uncommon sense. The worship of the people is not so much uplifted upon the wings of great hymns as it is bolstered up upon small songs, with the methods of a singing school. The atmosphere of the holy house and the holy day is somehow secularized and tainted by the importation of such a number of religious affairs, and cares, such a long list of matters to be attended to through the day and the week, that the spirit finds it hard to breathe and impossible to rest. The church seems changed into a great religious factory, striving for good results, but with feverish energy and clacking machinery.

Doubtless strength is the main thing in religion. The temple was built of hard and rough materials that had to be shaped and placed by force. Duty has to peg away six days in the week and must not complain if work carries over into seven. The noise of church life is the noise of construction and battle. We easily take off our coats and use strong language under the excitement and the impetus of making our way through the jungle of an impeding world. There is so much of necessary materialism in a holy life that poetry is much retired by prose. Preachers are tempted to meet the prosaic minds of their congregations with adaptation to the arguments and forms of address that are customary. It was upon the top of the pillars that the lily-work appeared. It was no weak beauty. It was not beauty without strength.

Yet the soul loves beauty. It longs for a beauty that is uplifted high. It wants a loveliness that it cannot find in the world. It desires to fly, for a little while at least, in an upper air. Warmth of emotion is sweeter than intellectual inspiration. Purpose that presses from within is better than that which presses upon us from without. As, under the spell of charm, the inner life melts into a love that embraces the whole nature, consecration to God is complete. It was a true instinct that lavished beauty upon the temple and made it the highest thing. Shape, and sound, and color, the best expression that we can find of best thought in best manner, all serve the purpose of the temple in glorifying God, in expressing him.

For God loves beauty. He is its source and end. He has put it in every department of his vast kingdom. Minerals are as beautiful as flowers,

shells are as beautiful as butterflies. Nothing that God has made or touched is without the love of beauty. Character passes through all its changes on its way through crudity and immaturity to be crowned at its summit with gracious sweetness and light. Worship cannot be perfect until it is beautiful. Its highest stage in heaven will be gloriously beautiful in dress, in circumstance, in joyful expression.

We must not wholly forget this. A part of the temple, at least, must be built without hands and tools. This tremendous age can hardly return to medieval art and pomp. We have not leisure enough to fully illuminate our Bibles and our sermons. Action is at the front. Meditation is at the rear of the stage. Poesy is away. Our best clothes are hung up. But while the pillar without that lily-work may support just as much, it does not support it just as well, nor is any character or work of man complete until its strength is made perfect in that fineness of life that was above the glory of Solomon.

## NO NEED OF ADORNMENT

One Sunday evening a charming young woman invited a young man, who had the reputation of being a clever conversationalist, with two or three other acquaintances, informally to supper. She promised them some of her mother's wonderful coffee.

Upon reaching home she introduced her mother, who made apologies for her appearance.

After a moment's conversation, the older woman started to leave the room, remarking:

"I'll go and put on the percolator."

"Oh, don't bother, Mrs. Doty," said Allen. "You look all right just the way you are."

## The Little Sunday School

*(Concluded from Page 1172)*

him, inspires him to undertake, and finally leads him to accomplish."

Those who are seeking to organize new Sunday Schools in the country need to remember that its very defects are to a certain extent the reason for its value. A finished modern Sunday School set down from above in the country would not do the work. By experience, and of course by the friendly counsel of the Sunday School missionary and other specially trained Christian workers, the country Sunday School must gradually develop in its own way. The first who are ready to help may be very far from what the organizer would desire, but he must take the material he has and make the best use of it possible.

One feels like saying to those who would disparage the little country school what Webster said in his famous defence of Dartmouth College, "Sir, it may be a little college, but there be those who love it."



# Jesus as a Gentleman

REV. JOHN MOORE, Amesbury, Mass.

We grow impatient of the word "gentleman" when we meet the man who is so sure he is a gentleman that he considers it not necessary for him to behave like one. The only ideal in this case lies in the word. The word has, at least, two different meanings, a hereditary meaning which confines it to birth and breeding; a more ideal meaning which transfers the virtues of a class to be possible and possessable by any man. Cardinal Newman in a passage in one of his works draws a brilliant picture of the character of an English gentleman, and then says deliberately that he prefers a dishonest Irish beggar woman who is chaste and goes to Mass to the type he has so brilliantly described. This will serve to show how easy it is to go wrong on the idea of a gentleman.

In using the term in this article I am thinking of it in none but the English sense. The gentleman's code, according to Inge, "makes Odysseus an amusing rascal; Achilles a violent and sulky savage; and Aristotle's megalopsuchos is rather like a nobleman in a novel by Disraeli, but not like any other sort of gentleman." In my use of the term it has nothing to do with armorial bearings, property in land or correct pronunciation; but in my thought it is connected with that social and moral side of the English national ideal of a gentleman, who would protect himself and his country from every taint of corruption. I think this was what the one had in mind who said that "Jesus was the finest gentleman that ever lived."

If a man tells himself that he is a gentleman by birth, he is in grave danger of never becoming one. Jesus made the test of breeding that of gentleness. Gentleness is not so much a distinct quality in itself as a mode in which other qualities exert themselves. It is vigor acting with softness; it is strength putting forth power with tenderness; it is discipline softened with mildness, and temper with leniency. There is no divorce in life so tragic as that of strength from sympathy. And how beautifully these are blended in Jesus! He is possessed of great insight, thought, and power. But he bears so patiently with crudeness and immaturity, makes allowance for blunders, accepts initial poor endeavors, fosters the weak forth-puttings of incipient virtue, keeps the light from breaking till the eye can bear it. At all points he exhibits incredible humility. He drives nobody to despair by harsh accents, nor ever quenches by cold look the budding good within people. Sinners can consort with him, and fallen women find in him a friend. Samuel Smiles says, "Gentleness in society is like the silent influence of light, which gives color to all nature; it is far more powerful than loudness or force, and far more fruitful." Today many people think that the world is kept in order by Draconian laws, or brute coercion; they forget to be gentlemen. There is vastly too much pushing to the "head of the table," whether in national or personal life. In this we have not the "Mind of Christ."

Then think of the *taste* Jesus showed. He was a poet and an artist. He contrasted the ostentatious display of Solomon's raiment with a flower of the field. He said the gorgeous exhibition of flaming color of the one could not be compared with the purity and simple splendor of the other. Solomon was out to impress; the lilies were there to attract. Their beauty could not be maintained by human manufacture. One thinks of Herbert Spencer who had a house built and expertly decorated, and when asked what kind of flowers he would have to harmonize with the surroundings, requested that some artificial Parisian beauties be put in the vase! The Queen of Sheba journeyed to see Solomon, but for taste, appreciation, and an eye to the supreme values, "a greater than Solomon is here!" Recall the Box of Ointment story. For sheer loveliness it stands incomparable. If we want a single illuminative incident which shall be the key to the Master's character, here it is. We see more of his heart and mind, more of his way of looking at things, in this lovely incident, than can be gleaned from tomes of theological disquisition. "Why this waste?" said jealous bystanders. But their magnanimity fades into oblivion before the Master's simple searching words, "She has done a lovely deed, it is a beautiful act!" The bystanders saw the drama through the telescope of utility, through the microscope of economy; Jesus saw it through the light of heaven, and against the background of eternity. To them it was waste! To him it was a spontaneous expression of impulse and affection. All through the Gospels we see this same manifestation of appreciation. Jesus thrills to the world of Nature and to the magnetism of men and women.

Look at his *table manners*. He dined out where he was invited. He did not choose to visit the Montmorencys, and decline with thanks the Brown's invitation. When Matthew gave a farewell dinner Jesus went, and in that crowd we may imagine there were not many noble and mighty! When Simon invited him, Jesus took that worthy to task for impoliteness. And the disciples were given explicit instruction that among them there was to be no elbowing and rough striving for leading positions and the mastery; in society they must carry themselves with becoming modesty. In fact Jesus so behaved himself in people's homes and so passed through life that there is a wonderful story which tells us of a famous walk of two disciples from Jerusalem to Emmaus. Their Master was dead, the crusade was smashed, they were seeing navy-blue. So absorbed were they in their own affairs that they did not notice a stranger approach them. He spoke, and the dialogue began, he expounding and explaining; they puzzled and questioning. At their journey's end he is invited to tarry, and turns in to sup with them. They do not know him from Adam! And then supper is brought on, and



lo! he is seated at the head of the table—there by his power of personality! And, of course, someone had to ask a blessing and do the carving; so he said grace and carved the meat. This is what they said afterwards, “He was known to us by the breaking of bread.” Put it in pregnant English, “He was known to us by his table manners!” That is what it means. When they saw him bend his head for the blessing, and heard his simple language, and then beheld him take the bread and serve, their eyes were opened, light began to dawn. His gestures and genuflections recalled him to their memories. He was made known to them by his table manners! Such a gentleman was Jesus!

Then the way Jesus had of dealing with people reveals him the true gentleman. At Simon’s dinner there was a woman who lost “emotional control.” With unerring skill and perfect ease Jesus made her feel that she was right to follow her impulse, and they were wrong to question what she did. Another woman taken in adultery was dragged into his presence. He wrote on the ground, was he ashamed? No! It was an act of politeness on his part; it was a scandalously small thing, this story of adultery. But the woman had violated a social pact. Ah, and Jesus showed them that they likewise were not as the virginal snows. They melted away and she was left in his presence. One wonders what she thought when he said, “Go and don’t do it again!” Again, the woman of Samaria, who was so fallen that she must needs fetch her water at midday, when none

of her purer sisters were about, finds Jesus stretched out in lassitude at the top of the well. Social custom was strong with her and he was a Jew. But Jesus doesn’t lecture her on divorce. He begins at his own need, “Give me a drink.” And the dialogue commences. He is very gentle with her till she proves impervious to his milder touch; then he lays a dominant arresting hand upon her sin and shame. He talked theology with her at first; but how smartly he made the application! He turned her into an evangelist.

Jesus went to Court. And even there he was the gentleman! Nobody ever trod the courtly precincts with such rare and genuine mastery. When he is put through his facings at the trial his composure is perfect. Others got strangely ill at ease, thorns protruded from their pillow; so they sought Jesus to commit himself. With what wonderful dignity he kept silent! They questioned, and he very simply said, “I have nothing to say!” This is not the silence of shyness; nor the dumbness of despair. It is the perfect calm of pending crisis. With the rabble round and the Cross so close he would not talk. “I cannot talk with this before me.” It is the silence of self-possession, majesty, dignity, victory. He would be a gentleman! And when at last they had impaled him to Calvary they clustered round and shouted, “If thou be the Son of God come down from the Cross, save thyself . . .” But in the agony of grief and desolation he knew what it is to be divine, he drank the Cup. He died God’s true Gentleman.

## The Success of the Little Sunday School

REV. J. ELMER RUSSELL, D.D., Binghamton, N. Y.

A few days ago the writer visited the edifice of a city Sunday School with an enrollment of some fifteen hundred pupils, with the last word in the way of equipment and with a paid religious education director at the head of the institution. Since then he has recalled the little country Sunday School of his boyhood and others he has since known. Just a few pupils, untrained teachers; no equipment except an organ, and yet and yet—

Does not the little school in the country, held perhaps in the schoolhouse at the corners, or in the modest rural church, does not this country school really do more for its community than the big well-appointed Sunday School does for its city community?

Every city church has certainly the strongest reasons for wishing the country Sunday School well. “Ask 1000 men and women who reside in the city today,” one has said, “and who have long since left the country place of their birth—ask them what spiritual force binds them closest in memory to childhood days, and the majority of them are likely to testify feelingly to their associations with that Bible study group which met at the country schoolhouse every Sunday after-


noon. The singing, the prayers, and the familiar Scripture verses, the social mingling, the faces and voices of those long since gone to their reward—all these constitute a priceless, poetic philosophy hidden deep within the minds of former country boys and girls.”

Methods in the country may be blundering. No one may know much more how to do things than another. But the very fact that there is a deep equality leads each one to take hold and help. It is easy to get up discussion in the country Bible class for it is just a group of neighbors talking over things as they might be talking over the crops or the raising of poultry.

In this way the Sunday School of the country trains its members. They learn to do by doing. Very probably they would be better for a little more theory, but after all practice without theory is better than theory without practice. “It has inspired its writers, its orators, its singers, its missionaries, and its other religious workers of high and low degree. It is not so much what this particular school teaches the individual that is praiseworthy; it is rather what it awakens within

(Continued on Page 1170)





# The Expositor

## Editorial Confidences

G. B. F. HALLOCK, D.D., *Editor-in-Chief*

### THE DUTIES OF AN AMERICAN CITIZEN

There is much that is grand and noble in our history. There is much to inspire us to the realization of high ideals in the future. Every American citizen should do all in his power to perpetuate the civic and religious blessings which are his by birthright and to hand down unimpaired to the latest posterity those free institutions under which it is his privilege to live.

It is the duty of an American citizen to love his country. Christ was a patriot. His mission was first to his own nation. And any religion which has not in it the elements of true patriotism is foreign to the religion of Christ.

Love of country is not only a natural sentiment in every true man or woman, but it is right in the sight of God. No one can ignore his relation to his country and not sin against God. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." These were the words of one loyal both to God and to native land. Christ, too, was a patriot; and a religion without patriotism is not inspired by Christ. Christ loved his nation. He came first for his own people, preached first to them, and wept when they would not attend to the things that would make for their peace. The gospel exalts patriotism to a Christian virtue whenever it is held in a Christian spirit.

It is the duty of an American citizen to reverence the laws of his land. Laws are necessary. They promote the well-being of the people. Christianity does not destroy patriotism, but develops and sanctifies it. The Christian citizen should know the laws, reverence them, obey them. If laws are bad he may labor to change them; but true reverence for law should be one of the predominant traits of his character.

It is the duty of an American citizen to treat with respect those who are in office. It is written "Thou shalt not speak evil of the rulers of thy people." The speaking evil of those in authority is one of the most common sins of our time. It is both a sin and a mistake. It is something all Christians should discountenance and discourage by word and example.

It is the duty of an American citizen to exercise the elective franchise according to the best light

and judgment he has. It is one of the charges of Mr. Kidd, in his stimulating work "Social Evolution," against Americans, that they lack civic self-sacrifice. He says that they prefer self and party to the town or city, the state or nation. Some prefer self to the extent that they do not even take the trouble to vote at all. It is the citizen's duty to vote, and to vote intelligently and honestly. Those who stand aloof because of the bad repute of politics only help to make the matter worse.

It is the duty of an American citizen to aid in the general diffusion of sound knowledge throughout the land. A republic cannot exist where the people are ignorant. The ignorant cannot understand their duties and rights as citizens. In America the people are the rulers. We are all kings. It is our duty to be intelligent and to promote intelligence throughout the whole land. That means among the foreigners that come, in the slums of our cities, in the frontier regions of the country, among white and black, red and yellow, and people of all conditions.

It is the duty of an American citizen to do all in his power to elevate the moral character of the people. The heart as well as the head needs cultivation. "Righteousness exalteth a nation." The builders of the destiny of a nation like ours should be moral as well as intelligent. They should be Christian. They should recognize the God who gave us our nation and has guided our history.

During perilous times in ancient Rome there were two aspirants for the throne, Constantine, a professed Christian, and Maxentius, a fierce fanatical pagan. The conflict appeared to be between Christianity and Paganism, between Christ and the devil. Constantine relates that about noon, when in prayer, on his march, a flaming cross appeared in the sky, with the words, "In This Sign Conquer." He then displayed the standard of the cross in his army and fought in the name of Christ, and was victorious. So, too, our beloved nation must exalt the cross, must resist evil and cleave to the good, in the name of Christ. In his name we shall conquer and reach the highest and holiest destiny. In Christ's name, in the sign of the cross, we shall be ever victorious. It is the duty of an American citizen to recognize the God of nations who has given us our "goodly heritage," and to exalt the banner of true Christianity.



## CHRISTIAN AMERICANIZATION

An I. W. W. agitator said, "I am a machinist, but my business is that of a propagandist." If every Christian in our land had the same enthusiasm for downright earnest religious work among our immigrants nothing could stand in the way of success. A young foreign-born girl in a New York City public school was asked her purpose in life. She replied: "I get education, when grow up, be agitator."

Christian Americanization is a vital problem confronting all the forces of the Church in our country today. It has been said of the immigrant: "We must either get him or he will get us!" He is already a power in politics. The Italian takes to politics as a duck takes to water. The Jew inclines to education and newspapers and moving pictures. Already he has a big influence among educators, and in the near future his activities will be still greater. The Slav is beginning to come to himself, and before long through his new citizenship he will reveal his power. The Greek has monopolized some branches of trade.

Rev. Dr. John A. Marquis, Secretary of Home Missions, well said: "No greater work confronts the Church today than that which the Home Board must assume in the next few years, a work of sheer statesmanship proportions, that of developing American citizens in the light of the Christian religion."

As a result of long experience, speaking of the stranger within our gates, Rev. D. W. Lusk, of Newark, N. J., says: "Two things we must do—first, give him a decent environment. He does not have it now. He lives in the worst part of the city. Second, give him a gospel with two sides, the spiritual and the social. He has never had either properly. He has had a partial gospel—a dead Christ. We must give the immigrant the gospel of the living Christ and show him how the gospel has to do with real life."

One lesson we ought all to learn from present conditions, is a different treatment of foreigners. We must see to it that every man and woman who comes to America becomes a real American; not a Russian or Hungarian or Hebrew living in America, but a living American. There is not a doubt that we are largely responsible for the spirit of lawlessness and rebellion that is abroad. We have let people of all nationalities and the most dangerous types come to our land and go their own way, and their own way is to gather in communities that are foreign in spirit and custom, and in these communities discontent and lawlessness are nursed and disseminated. We have trusted to our public schools in their dealing with the children. Sporadic missionary work here and there and the Y.M.C.A. and Y.W.C.A. in their touch with young people have been trusted to do the work that all of us ought to be doing. In our communities it is well to put emphasis on all these forms of service. But in each community there should be a service in which every member takes part. And it should not be condescending service, for no one likes or is won by that, but genuine friendly, human, Christian contact between our

lives and theirs—a treatment that will show that we are vitally interested in them, that we associate with them in the Christ spirit which recognizes that we are all brothers. When we who have education and refinement and the love of Christ in our hearts, begin to realize that these things are not in the nature of "special privileges," that because of them we are not set on a pedestal above our fellows, but only in a measure made fit to walk with them in humble, helpful service, we shall start on a campaign of Americanization that will mean something. If we had been following this line for the last twenty-five years conditions would not be as they are today.

Fourteen million foreign-born people live in the United States. Besides them are millions of their children. Besides these millions are yet to come. About fourteen per cent of our present population are foreign-born and some are model Americans. That signifies two things. First, we have a problem in Americanization. Second, it can be solved. What is the solution? Christian Americanization. We must give the living, loving, saving Christ to all classes and all conditions in our land.

## WHAT ADVERTISING DOES

What advertising does for the buyer is just what is done for you when a neighbor tells you of a new book, a new tool, a new household help that you really want. Advertising is information. Do you realize that?

How do I know what day this is? Yes, my calendar tells me. It does this by advertising the year, the month, the week, the day. How do I learn when to buy things to meet my needs? Through advertisements—the word of a friend, a glimpse of a store window, a glance at the printed page. Yes, advertising is information.

Are you using the information we give on the advertising pages of *The Expositor* to the best advantage—to the utmost advantage? But, don't forget, an answered advertisement of something you need is much more useful than one you merely read.

## PLANTED—FLOURISHING

The Bible says that those who are "planted in the house of the Lord shall flourish in the courts of our God." Parents who love their children should see that they attend the Bible School, which is one part of the "house of the Lord." Children who are planted in the streets will grow up in the streets. They will go with bad company and form bad habits and be likely to be bad themselves. But the Bible School teaches them to worship God, to love the Saviour, to keep the Sabbath, to obey their parents, not to swear, steal, quarrel, drink or do other sinful things. If they grow up according to its teachings they will flourish. They will be happier as children. They will be better as men and women. They will be more successful in business. Besides this they will know the way of salvation and have hope for the life to come. *The Expositor* is glad to note the growth of Sunday Schools and especially, in these days, the great growth of the Week-Day Bible

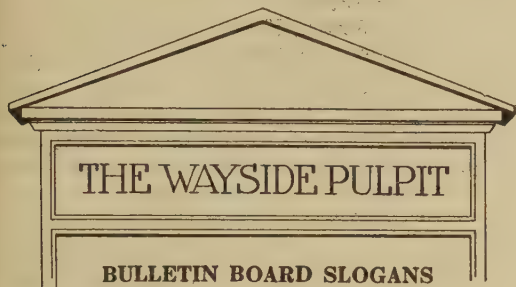


Schools. These are mutually helpful and both very important.

### "TWO BLADES OF GRASS"

Did you ever try to make two blades of grass grow where one grew before? May be you think it cannot be done. It can be done, however, if you know how to do it. The thing is—the trying to do it. This is also true of our magazine. We want two subscribers where one was before and this also can be attained if you try to do it. That would mean nearly fifty thousand subscribers and your own magazine greatly enlarged and improved.

Worth while. Speak to your brother minister.



Is there anything better than the title of a sermon to put on the outdoor bulletin board? Hundreds of pastors have answered this question to their satisfaction by using some phrase which lifts the thought of the passerby to a spiritual level or one which incites him to question his conduct or manner or life; a translation into terms he can understand of what the church means by its very presence in the community.

The Church is the State's hope of stability.

For reasons of citizenship come to Church.

For reasons of citizenship come to Church and there find other reasons for Church attendance.

Kindred failures—absenteeism from the ballot box and from Church.

Every non-attendant virtually votes for the elimination of the Church.

It would be better that our flag should not float at all than not in honor.—*Governor McCall of Massachusetts.*

Let's be American! There's no "right of revolution" where people have the ballot.

Vacation? Helping the church anywhere helps the Church everywhere.

The most direct way of serving the country is by loyalty to religion.

As an act of patriotism come to Church.

Don't stay at home for the big Sunday dinner—Get a fireless cooker.

Don't stay away because it rains—that does not keep you home from other business!

Don't stay away on account of the Sunday paper—we have something better!

Don't stay away because you are poor! No charge . . . for admission or exit.

Attend church a few times from selfish motives! Then you will want to attend from the highest motives!

Don't drive your boy to Church—Amble that way with him and the good will be a hundred fold.

Your wife wants you to go to Church with her. Don't disappoint her.

The Lord Jesus Christ wants you to go to Church. Don't disappoint Him.

Your Mother wants you to go to Church. Don't disappoint her.

Are you tired Sunday morning? At Church you will find a restful atmosphere—a restful service and a complete change of thought which is most restful.

You would soon move away from town if there were no churches. Then why not show your appreciation of them by attendance?

Of course you respect the church—but do you prove it to your children by attending—or by your example belie your words? Actions speak louder than words.

"The things which are seen are temporal." Look beyond today!

Keep your face always toward the sunshine, and the shadows fall behind you.

No man is so poor as he who has nothing but money.

### THE INFLUENCE OF THE LETTERHEAD

The importance of the letterhead lies in the fact that practically every letter you write seeks to influence somebody in some way or another. Your correspondents subconsciously appraise you by the letters you write them.

This means that your letters must be written on good paper.

For letterheads, there is nothing finer—nothing more in keeping with the best business methods, than good bond papers. There are various kinds and grades of bond paper. It can be divided into two general classes; that made from rag stock and that made from wood pulp. Rag stock paper is better; wood pulp paper, the cheaper. Medium grade papers contain varying qualities of both rag and wood.

Good rags are expensive. Clippings from shirt factories and linen mills make the best rags, and are extremely high. But they make a paper of tough, durable texture; with a fine, clean surface—a paper that fairly crackles with character and distinction.

If you think the letterhead isn't important, just recall that you put on your best suit and were most careful to have your shoes properly polished and your hair combed just right when you went as a candidate to the first church you served. You wore your latest purchase of a suit and your most becoming tie the night you proposed to your wife. Appearances do count—and you cannot afford to risk a bad impression through letterheads of poor appearance.

The men to whom you write are, undoubtedly, men you would like to impress with your good taste, your character, or your business judgment. Isn't that the best reason why you should use the best stationery?—"Church Publicity," *Kansas City, Mo.*



# Methods of Church Work

E. A. KING, Editor

July has many points of contact with church life, or, rather, now the church has a chance to do and say things to the world.

First of all there is the Fourth of July. There never was a time when the minister had so good a chance to recall the historical aspects of "Independence Day" and to undertake to make men see the meaning of "freedom under law," the underlying principle of American life. To celebrate this great day we suggest the following:

(a) A sermon on "Independence and Christian Brotherhood."

(b) A stereopticon or moving picture service on Sunday night, showing the historic places and persons connected with the struggle for independence.

(c) A community celebration with a patriotic program. It is important that the church have some vital contact with the Americanization program, and the minister or ministers in a community may help greatly by suggesting united gatherings and community programs. Wherever possible the minister should be the speaker of the day, though he need not push himself forward. Let him initiate the movement.

July is often a hard month for most churches because the people usually are away on vacations, or off on "week end" jaunts, etc. There is usually a slump in every department of work; hence the minister needs to exert himself. How to prevent the slump is the problem. If you have a file of *Expositors* look back under June and July and you will find many helpful suggestions for this particular time.

Among the antidotes will be found the out-of-door service, the union vesper service on the lawn, the combined Sunday-School and Church service, and the Vacation Daily Bible School. These are all valuable summer aids.

The minister's vacation is a problem in July. Every minister deserves a vacation and most ministers ought to take a vacation for their own good and the good of their churches. Vacations from the pulpit and from the daily grind of church and parish work freshen up a man, rest his brain and ease his nervous system and make him a better man to live with. We have tried out the plan of not taking a vacation and each time began the fall work without fresh vigor and enthusiasm. Take a vacation and you will come back to your work fresh and ambitious. Your brain will work better and you can do twice as much work.

Why not plan to do considerable reading this summer? Now is the opportunity to catch up with the world of thought and action. Get out the papers and magazines you have neglected, take down the book you have longed to read and "get busy." While there is less rush and less demand on your time prepare for a greater and better work next season.

Here are a few books for the refreshment of your soul: "Classics of the Soul's Quest," by R. E. Welsh, D.D., Doran, N. Y., \$2.00, is a fresh and interesting study of the writings of "St. Augustine," "Dante," "Tauber," "Thomas a Kempis," "Bunyan," "William Law," "Tolstoy," etc. "Sun and Saddle Leather," by Badger Clark, Richard G. Badger, Boston, \$2.65, is a book of real poetry from the pen of a real "cowboy" who sings the songs of the open plains. His "Ridin'" and "A Cowboy's Prayer" are superb. Another book of interest and inspiration is "The Americanization of Edward Bok," Scribner's, N. Y., \$3.00. We also suggest some of Emerson's Essays. Read "Compensation," "The Over-soul," "Circles" and "In Praise of Books." Better read "Prayer as a Force," by A. Maude Royden, Putnam's Sons. The Bible is still the most interesting book.

Do not forget the Methods Department editor during the summer. He has to prepare copy for the summer months as well as for the other seasons of the year. Send him copies of your church calendars, and accounts of your picnics and outdoor meetings and everything. Send your material to Rev. Elisha A. King, 1618 Drexel Avenue, Miami Beach, Florida.

## USE THIS EXCELLENT "CONFESSION"

Too many people fail to realize that their country's flag is what they help to make it. Repeat this sometime during the day, July first when you hold your patriotic service. Perhaps some young person could recite it while the flag is held by another.

### "The Confession of the Flag"

I am not the flag; not at all. I am but its shadow.  
I am whatever you make me, nothing more.  
I am your belief in yourself, your dream of what a people may become.

I live a changing life, a life of moods and passions, of heartbreaks and tired muscles.

Sometimes I am strong with pride, when men do an honest work, fitting the rails together truly.

Sometimes I droop, for then purpose has gone from me, and cynically I play the coward.

Sometimes I am loud, garish, and full of that ego that blasts judgment.

But always, I am all that you hope to be, and have the courage to try for.

I am song, and fear, struggle and panic, and ennobling hope.

I am the day's work of the weakest man, and the largest dream of the most daring.

I am the Constitution and the courts, statutes and statute makers, soldier and dreadnaught, drayman and street sweep, cook, counselor and clerk.

I am the battle of yesterday and the mistake of tomorrow.

I am the mystery of the men who do without knowing why.



I am the clutch of an idea, and the reasoned purpose of resolution.  
 I am no more than what you believe me to be and I am all that you believe I can be.  
 I am what you make me, nothing more.  
 I swing before your eyes as a bright gleam of color, a symbol of yourself, the pictured suggestion of that big thing which makes this nation. My stars and my stripes are your dream and your labors. They are bright with cheer, brilliant with courage, firm with faith, because you have made them so out of your hearts. For you are the makers of the flag and it is well that you glory in the making.

## OUTLINE FOR PATRIOTIC ORATION

### The New Patriotism

I. The Present Tumult in the World  
 The best tonic for the times is History.  
 Read History and you will be encouraged to believe in the future of America and the World.

II. The Meaning of Patriotism.  
 The root of it all is love of country.  
 A patriot will fight for his country, will die for it. We have a noble history.  
 The Revolutionary War (Independence).  
 The Civil War (To preserve the Union).  
 The Spanish American War (To aid a weaker people).  
 The World War (To save the world for democracy). These latter struggles have brought our nation together.

III. The New Patriotism.  
 a. The same love of country.  
 b. The same willingness to fight for country.  
 c. The emphasis on this: Live For One's Country.

The ballot has come down to us as a gift from the noble patriots of the past. It is a sacred privilege to have a ballot and to cast it. Through this ballot the American citizen speaks his mind and registers his opinion. The remarkable thing about our country is that *Majorities Rule*. When one party wins, the others respect the voters' decision. The same in the making of laws. All patriotic citizens obey the laws whether they like them or not. *The Majority Rules*. When this principle fails, then Anarchy will prevail and the democracy will perish. To live for one's country is to exercise all of one's privileges and duties of citizenship and to respect the law of the land and obey it.

IV. The Genius of America.  
 Rooted in history.  
 The Pilgrims Brought a New Idea of Law and Liberty.

This country has just celebrated the 300th anniversary of this event because it is recognized that with their coming civilization begins in America.

They Brought the Idea of Self-Government. Liberty Under Law.

A Southern colony furnished George Washington who worked out the principle in war and peace. A strong character.

V. Citizenship.  
 The highest type of citizenship is that which

seeks the public welfare without selfish ends in view.

Social Service and Social Progress are the slogans.

Brotherhood and the good of all.

### The American's Creed

I believe in the United States of America as a government of the people, by the people whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign Nation of many sovereign States, a perfect Union, one and inseparable; established upon those principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and fortunes.

I therefore believe it is my duty to my country to love it; to support its Constitution; to obey its laws; to respect its flag, and to defend it against all enemies.—*William Taylor Page*.

## HOW TO ADVERTISE A PICNIC

The First Baptist Church of Jamestown, N. Y., offered prizes for publicity. They carried on for about a month a "Prize Poster Contest." On the last page of the church calendar is the following announcement:

### Picnic News

The Day—July 11. At Midway Park  
 A Prize Poster Contest.

We want original posters advertising our picnic.

For the best poster—a prize of ten tickets.

For the second best—a prize of five tickets.

If you make a poster—one ticket.

The posters must be in by July 2nd. The superintendent of the Sunday School has appointed two judges.

The boat leaves at ten o'clock in the morning.

The tickets will cost thirty cents for adults; children under twelve, fifteen cents; and under eight, free.

## SPORTS FOR A PICNIC

Perhaps you are puzzled to know what sports to put on your picnic program. Here is a list from the picnic program of the Gethsemane Lutheran Church, Philadelphia, Pa.

Primary Department: Flag Race. 25 Yard Dash. Marshmallow Race. Egg Race. Rope Jumping Race. Peanut Shower.

Main Department: 3-Legged Race. Sack Race. Egg Race. 100 yd. Dash. (Boys). 100 yd. Dash (Girls). Centipede Race. Ball Throwing (Boys). Ball Throwing (Girls). Rope Jumping Contest. Shoe Race. Fat Woman's Race. Running Broad Jump. Standing Broad Jump. Tug of War.

## ONE PASTOR'S PUBLICITY SERVICE

Rev. G. R. Gillespie of Gastonia, N. C., is using his ability as a newspaper man to promote church-going in his city and county. The Saturday edition of "The Gastonia Daily Gazette" carries a large number of church notices, church advertisements and church news. Mr. Gillespie is one of the editors of this page.

On this page is a quarter section advertisement boosting the Sunday Schools of all the churches.



At the bottom of the advertisement are these words, "Select a Church and then support it by your attendance." The advertisement was paid for by "a group of men who have been personally benefited by religion and believe the churches represent the greatest force for good."

#### VACATION TIME IN THE CHURCHES

"The church is on vacation," says Rev. Wm. Gilroy, editor of "The Congregationalist." "It is like a factory running part time. The general manager is out of town, the Sunday School teachers have been laid off, the fires are running low in the boiler. Multitudes of churches do not take a vacation, and for some, the time of easement comes in winter rather than in summer, but in churches generally there is a reduction of steam pressure before the busy season in the fall.

"The situation helps us to realize that the church has become a complex institution. Compare the church of John Cotton or Jonathan Edwards with a modern city church that has appointments for every evening during the week and almost every hour on Sunday. Our ancestors worked all the year, but not under the high pressure of modern business life. They compressed their religious activities into two or three long services of worship a week. They felt no more need of a church vacation than of a break in the routine of daily toil. The simple life is vacationless.

"In that thought lies the principle for our summer religion. We should simplify church activities, not abandon them. Individual churches should have fewer appointments, or a union of forces with a community service once on Sunday, during which a half hour shall be set apart for Bible study besides the sermon. One of the local pastors should be on duty for church and community service during a portion of the vacation period. Once in the middle of the week, the church should be open for those who feel the need of heartening. Church people need to be on their guard, lest a church vacation be a vacation from religion. We cannot keep spiritually fit without the church."

#### A NEW KIND OF "DAY"

We would like to see a list of special days observed by churches of this country. A church in Pennsylvania has the "Every Member Present Sabbath." It is advertised by printing a calendar of the month in black type on yellow card-board with the special Sunday marked in red. The card has a hole at the top so it can be hung up in a prominent place. It is probably true that there is no Sunday in the year when every member is present, but it is well to try getting as many as possible there one Sunday in the year.

#### STIMULI FOR YOUR FOURTH OF JULY SERMON

"The Causes of the War of Independence," Claude H. Van Tyne, Houghton Mifflin Co., Boston \$5.00. 500 pages, large type. "The Revolt Against Civilization" by Lathrop Stoddard, Charles Scribner's Sons, N. Y.

## New Faces Cheer the Minister

They willingly come if shown it is worth the effort. Show them. Try these folders.

1. Empty Pews Dishonor God.
2. The Church is Working for You.
3. In Your Hurry Pause a Moment!
4. Are You Playing Square with Your Boy?

Samples for a stamp.

We have many other items of church printing that will interest you.

### McCleery Printing Co.

8 W. 43rd Street

Kansas City, Mo.

#### INSTRUCTION TO NEW MEMBERS

The following advice is taken from "Church Chimes" published by the First Baptist Church, Shreveport, La.

We warmly welcome you to the membership and fellowship of our great church. We know that you want to make the largest possible success of your Christian life. If you will observe the following instructions you will find yourself growing constantly in grace, knowledge and power. This will also guarantee the largest usefulness and the greatest amount of joy for your life and heart:

1. Make it a solemn rule to read some portion of the Scriptures and to pray every day.
2. Solemnly resolve to attend regularly the four weekly stated services of the church, namely, Sunday School, morning worship, evening worship and Wednesday night prayer meeting.
3. Remember that one-tenth of your financial net income belongs to God. Promise him that you will be true in the administration of all your earthly possessions for his honor and glory.
4. Make it a rule to do some special service or to speak some good word in the name of Jesus every day.
5. Read good religious literature. Subscribe for our state paper, the "Baptist Message," and for our mission journal, "Home and Foreign Fields." Be an intelligent and informed church member by keeping up with all the church and denominational program.
6. Be a personal soul winner.

#### A LITTLE SERMON. SEND IT FORTH

The following comments on the question, "What kind of a church would my church be, if all the members were just like me?" should be circulated in every parish:

Just how many morning services would there have been in my church this past year if all had attended just the same as I did?

How many mornings would there have been no service if all the members had absented themselves on the same mornings that I did?

How many evening services would there have been?

How many Sundays without any Sunday School?

How many weeks would there have been no prayer meeting?



How much money would there have been for the support of my church if all the members had given the same amount as I did?

How much would have been paid for missions?

How many calls would have been made upon the sick in hospitals or in homes?

Just how much work would have been done for my community, my church, and the Kingdom of God if all the members had been just like me?

This is surely a great question. Let us ask it seriously and resolve with the help of God that we will live up to the highest standard of what a Christian church member should be.

### ARE YOU GOING TO BUILD?

There is before us a little book, or it looks like one, called "The Brick Collection Card." Upon opening it one finds twenty red bricks. The names of donors are to be written on the bricks. The bricks are sold at the price agreed upon by the church and a person can buy as many as he pleases.

There is a brick envelope for the collection of money for building. You write on one of the bricks the amount you give and then put the money into the slot. A little booklet is called, "The Book of Bricks." It has 8 pages with five red bricks on each page. On the front cover is the following: "The bearer, ----- is authorized to sell bricks. You are requested to purchase one or more at ----- cents each. Bearer will detach as many bricks as you pay for at the rate stated and hand to you. The proceeds are to be used for building purposes."

imitation radio program. The apparatus was visible to the audience, who did not know that the entertainment was to be but an imitation of the radio. Those taking part did so behind closed doors and many in the audience did not know that members of the congregation were speaking and singing. People who would not appear before an audience were willing to accept assignment on such a program. The younger set thoroughly enjoyed producing the "static" sounds which aided materially in making the radio program seem real.

### REMEMBER THE SHUT-INS

Increasingly there is a desire to serve the shut-in and the invalid. In some cases the acousticon wires are carried by the telephone company to the sick room so that everything that goes on at the church can be distinctly heard.

Frequently church societies send flowers, books, religious papers and magazines to the invalid. One of the new ventures is for church publications to devote a department to the "Invalid Parish."

### "I MISSED YOU" CARDS

The following message, printed on a post card, is used by the pastor of St. Paul's Church, Baden, Md.

"Did I Miss You? Yes, Indeed, I Missed You! Wondered what was the matter! Was a little worried too. I'll look for you next Sunday. Please don't disappoint me, will you? All right! I'll be looking for you. Give my kindest regards to all in your home, won't you? Thanks."

## Indeed I *Was* Glad To See You Out Sunday!

Sitting There In Front  
Of Me You Helped To  
MAKE THINGS GO

Trust You Enjoyed It?

I'M HOPING  
You Will Be Out Again  
NEXT SUNDAY



Wonder If You CAN  
BRING  
ANOTHER  
ALONG  
?  
DO!

Get The Church-Going Habit.

It Wins.

There is also a little red brick, or imitation of one in color and shape. On it is the question, "Wont you help us build? Buy a Brick."

These attractive devices come from Good-enough & Woglom, 14 Vesey St., N. Y. The Brick Collection Card costs \$3.00 per 100. The Brick Envelope is \$2.50 per 100. The Book of bricks is \$6.00 per 100.

### IMITATION RADIO PROGRAM

Rev. James F. Riggs

Christ's Church, Catskill, N. Y., carried out an

There is a picture of people going to church on the card suggestive of one's duty and privilege. The same pastor uses another card which we designate as an "I Was Glad" card. This is different from anything we have seen before. We do not show appreciation enough to the folks who attend church.

### ROOSEVELTIAN WISDOM

Our readers will find fresh material in a new book entitled "The Ideals of Theodore Roosevelt," by Edward H. Cotton. It has a foreword by



Corinne Roosevelt Robinson, published by D. Appleton & Co., N. Y., \$2.50. Some of the chapters are, "The Church and the Bible," "Applying the Eighth Commandment," "Applying the Ninth Commandment," "The Sanctuary of Home," "Roosevelt the Preacher," etc.

### MEMBERSHIP RECORDS

In March we asked for information as to best methods of keeping membership lists and constituency rolls. Rev. W. E. Pierce, of Amsterdam, N. Y., sends two blank pages taken from a loose-leaf membership record book. They bear the printed name of John C. Moore Corporation, Rochester, N. Y. Presumably this printing house furnishes ready made blanks.

The blanks contain space for surname, Christian name, residence, united, when, how, active, inactive, membership ceased, how, other members of family, birthday, relation to church, baptism. At the bottom is room for memoranda.

Mr. Pierce writes, "Each member of the family who is a member of the church is given a separate sheet. As events develop in their lives notes are made. Members who lapse, die or whose names should be removed for any reason are listed in back of book during the year and at the end of the year the names are filed in another holder where they are kept.

"This system gives the advantage of seeing the whole family at a glance. It keeps a live list and permanently preserves the record. I follow the same system for a constituency list. The outline on these sheets is as follows: surname, business or employment, member of what church, member of no church, relation to this church, other members of family."

### SERMON TOPICS

Rev. Geo. F. Barthel, Holton, Kans.

"God at Work in Creation."

"Man Made in the Image of God."

"The Fall: Its Cause and Consequences."

"God's First Judgment Upon the World—The Flood."

### CALENDARS

We urge every church to publish a church calendar and especially would encourage home-made calendars. We have one from the West Pullman Methodist Church, Chicago, printed with the mimeograph or rotospeed. It is 8 pages in size and carries two artistic drawings. Many calendars are being adapted to the special needs of their own community. One from New Bedford, Mass., shows the seal of the church on the front page, and the seal contains a picture of the harbor at New Bedford, a place of ships and sailors. Within the calendar is a request for books for sailors.

### SEEKING CO-OPERATION OF PARENTS

The First Congregational Church of Evanston, Ill., has been putting special emphasis upon enlisting the interest of the parents of the church. The following enrollment card is being used:

### Home Department

#### First Congregational Sunday School

Realizing fully my obligation as a parent to give to my children the fullest opportunity for physical, intellectual and spiritual development, and realizing also the constant effort which the Sunday School is putting forth to help in this development, I . . . hereby enroll my name as a member of the Home Department of the First Congregational Sunday School. Tear off and return to Miriam Heermans, First Congregational Church, Evanston, Ill.

Membership in the Home Department signifies your willingness and intention to assist the Sunday School in the following ways:

1. Helping your children with the home assignments.
2. Encouraging promptness and regularity in attendance.
3. Encouraging systematic and proportionate giving.
4. Assisting the members of the Junior Department with their memory work.
5. Encouraging church attendance on the part of Intermediate and Senior boys and girls.
6. Attending the special programs prepared by the Sunday School.
7. Encouraging the pupils to assume responsibility and to prove faithful in discharging it.
8. Talking frankly and encouragingly with your children regarding church membership.
9. Enrolling yourself, if possible, in the Adult Bible Class or the Parents' Discussion Class.
10. Making use, as your needs may demand, of the Sunday School Reference Library, which contains recent books on religious training in the home, story telling, child study books, Bible study courses and missionary stories.

### CHURCH MUSIC

The Christian Endeavor World published a symposium of comments upon church music by writers in different parts of the country. The suggestions summed up are: Have congregational singing. Use church hymns. Have chorus choirs, young people's choirs. See that the soloist enunciates the words distinctly; the message of the hymn is to be given to the congregation. Read and comment upon, or give the history of, the hymn before singing. Lead the people to think of the words they are singing.

Generally, the writers wanted less "jazz," less formal quartettes, and more of the enduring church hymns.

### SQUIBS FOR YOUR CALENDAR

Why allow yourself to be sidetracked by thoughtless Sunday evening visitors who come to your home to spend the evening in friendly gossip and meaningless chatter. Bring the visitors to church with you and let us do the talking.

\* \* \*

**Our welcome.** In the Name of Our Lord Jesus Christ We Welcome You to a Place in This Sanctuary. May Your Coming and Going Be Attended with Richest Blessings.



Somewhere, some way, sometime, each day  
I'll turn aside, and stop and pray  
That God will make our church the way  
Of righteousness to men.

\* \* \*

**Attention.** To put the "might" into "mite boxes," why not sell the old papers, magazines, tires, etc., and let them add their bit? When all boxes are gathered in, let us return them full to overflowing.

\* \* \*

**My aim in life is to be:** Unashamed to worship God openly. Unselfish in my purposes. Kind in manners. Charitable toward my fellowmen. Willing to accept the same treatment I give. Ready to admit my own faults and short-comings. Honest with the world, but first of all honest with myself. Energetic in my work and play. Ambitious to succeed.

\* \* \*

**Modern beatitudes.** Blessed are they who are willing to do what they can when asked to serve on committees.

Blessed are they who come to church on time.  
Blessed are they who bring someone with them.

Blessed are they who make special efforts to come to church when it storms.

Blessed are they who find delight in shaking hands with others.

\* \* \*

**Any coward can fight a battle when he's sure of winning; but give me the man who has pluck to fight when he's sure of losing.**—*George Eliot.*

\* \* \*

**A warning from the minister.** Our growing church school is bound toward certain chaos unless the members of this church are willing to be practically responsible for it. It is impossible to persuade men to teach and lead our boys' classes. The situation is absolutely at a crisis. Failure of our people to meet the issue personally, involves tragedy and disgrace to our church school. Please take this to heart before it is too late.—*Rev. Dwight J. Bradley, From Church Bulletin, Webster Groves, Mo.*

Can Plymouth take this warning to heart?—*From Plymouth Church, Oakland, Calif.*

\* \* \*

Our Motto: "Only Once a Stranger."  
Our Slogan: "Use 'Em or Lose 'Em."

\* \* \*

**Spiritual illiteracy.** What makes us spiritually illiterate? Many answers might be given. Automobiles which take people away from church. The over-tension of our age that leaves men too tired from earthly labors to think of spiritual matters. A misuse of Sunday that makes it a day of riot, feasting, feverish amusement-seeking instead of a day of rest, quiet and spiritual renewal. Schools without the Bible, and Sunday Schools inadequately equipped, poorly taught and irregularly attended. Homes which disintegrate and lose central power and cohesion amid the centrifugal attractions of our superficial modern life.

But greater than these and more fundamental

## Time Now to Get Your Daily Vacation Bible School Supplies

If you are campaigning for such a school don't fail to get some of our Booster Cards. We also have Enrollment Cards, Credit Certificates and material for hand-work. Samples of printed matter on request. You will be pleased with our new line of helps.

*Many kinds of Helps for many kinds of Occasions*

**THE WOOLVERTON PRINTING CO.**  
CEDAR FALLS, IOWA

as a cause of our wide-spread spiritual illiteracy is the false standard of values which permeates our whole social order. Why the age halts and staggers morally and spiritually is intimately bound up with the fact that by word of praise and deed of life we exalt money, luxury, and external success as our real goals. These are the gods of modern life—these external, mechanical, unspiritual things.  
—*Rev. Albert W. Palmer, Honolulu.*

### HELP THE PEOPLE TO MEDITATE

One of the best and most impressive services we ever held was one where scripture, prayer, and music were inter-woven. No speeches were made, no comments offered. Instead of singing all the hymns we had the organist play some of them through as many times as there were stanzas. The people were requested to read the words of each stanza to themselves as the organ played. Once in awhile we had the people sing one stanza and read the rest. This was very impressive.

The skill of the organist has much to do with the effect. Our organist would play each stanza in a different way, using various stops. To do this effectively the organist should see the hymns before the service. He needs to practice them for this special kind of presentation.

The same plan can be used to good purpose in the church service. To tell a bit of a story about the history of a hymn and then to read it in silence while the organ plays is certainly worth the doing. Something of this kind might be undertaken this summer.

### A CAMPAIGN FOR SOULS

A Lutheran Church of St. Paul, Minn., is engaging in a unique campaign. The following announcement is suggestive:

We read about all kinds of campaigns for the promotion of efficiency, for church attendance, for raising money and a lot of other things. But seldom do we read of a campaign for souls. Indeed, we are endeavoring to save immortal souls every day of the year, but once or twice a year we, the members of the Church of Our Saviour, conduct an organized house to house campaign for souls.

Since we have had such house to house canvasses, our church has experienced wonderful growth. Let us this year put forth another effort to reach



out in the community. We shall visit every home within a radius of two miles of our church inviting strangers and non-church members to attend our church and urge them to send their children to our Sunday School.

Luncheon will be served in the church parlors for all those who participate in this campaign. Don't forget the date. On that day we will preach, pray and last but not least, work for missions. Are you willing to help us in this noble work? Give your name to the pastor after the service next Sunday. He is very anxious to line you up in one of the companies of zealous mission workers.

### HELPS FOR THE FOURTH OF JULY

"The Book of Games and Parties," by Theresa Hunt Wolcott, Small, Maynard & Co., Boston, contains a chapter on "Fourth of July Parties." "Phunology" by E. O. Harbin, Smith & Lamar, Nashville, Tenn., has a chapter on "July Programs." "Plays and Pageants of Democracy" by F. Ursula Payne, Harper & Bros., N. Y., contains six plays and pageants.

### SEND FOR THIS

Those who are studying church organization, or who are anticipating publishing an annual church booklet should send for the recent volume published by Central Lutheran Church, 4th Ave. So., at Grant St., Minneapolis, Minn. You should enclose five cents in postage. The pastor's name is Rev. J. A. O. Stub, D.D.

### PLEADING FOR NEW MEMBERS

Westminster Presbyterian Church, Dallas, Texas, is putting on a membership campaign for 100 additions. This invitation is extended through the calendar:

Have you a church letter buried somewhere about the house or neglected back in the church or some other place, where it is doing you no good, nor in any way helping the church where it is? You live in Dallas now, so why not have a church home, too? You will feel more settled, you will make friends here faster, you will be serving your Master better. Think it over, for this church offers its fellowship to you. A house is not a home; a home needs religion, and religion needs a Church. Make this your church home. You may feel that you are not settled definitely in Dallas; that makes no difference; send for that letter anyway, and if you move somewhere else we can give you a letter that will be up to date and modern. Get into the Master's work with the Master's people in a church of the Master. We invite you into this one in the Master's name. Will you come today?

### HAVE A ROUND TABLE ON METHODS

At a State Conference of churches recently held in Miami, the editor conducted an hour's conference on these questions. Some of the ministers took enough copies of the questions home to use in their prayer meetings. We reproduce the questions hoping some of our readers will use them in connection with workers' conferences, local

associations and with their own people. The audience present are asked to express their views. There is not anything better to get people to talking:

1. What is the best order of service for Sunday morning?

2. Should the evening service be different from the morning service?

3. Does the use of the stereopticon for Sunday evening bring results?

4. Should the Church use Moving Pictures?

5. How much does it cost to put in a moving picture equipment?

6. Are "Book Reviews" satisfactory for Sunday evening programs?

7. Can Biblical dramatization be made useful for Sunday programs?

8. What is the best method of raising money for the church?

9. Should the passing of the offering plates be abolished?

10. Should tourists and winter residents be solicited for money?

11. What is a Church Budget? How made? How raised?

12. Is there any system of collecting pledges better than the "Duplex?"

13. Should the church be supplied with modern office equipment?

14. Should a church use paid advertising? What kind brings best results?

15. Is the Acousticon practical and useful as church equipment?

16. How can the Church Prayer Meeting be made efficient? Ought it to continue?

17. What is the best method of teaching missions in the pulpit and in Sunday School?

18. What are the best methods of Evangelism?

19. What is the best kind of organization for the women of the Church?

20. Is it the chief business of the women of the Church to raise money?

21. Is it advisable to use entertainments, bazaars, sales, etc., for Church revenue?

22. What is the best kind of organization for young people? Boys? Girls?

23. How can denominational literature be used to best advantage?

24. How can a minister build up a Constituency Roll?

25. What is the best method of securing new members?

26. Is a Church Calendar worth while? How much does it cost?

27. Is a Parish Paper printed monthly worth the effort?

28. Is Pastoral Calling still worth while? What does it accomplish?

29. What is the best method of raising the Benevolence Apportionment?

30. What are some of the best books of reference for the modern minister?

31. What are the best methods of Church Book-keeping?

32. Are attendance and membership contests advisable in Church work?



33. How can children be induced to attend the morning church service?

34. Is it worth while to preach a special sermonette for children?

35. How can the position of church usher be made more important?

### EVERYBODY HELPS

A Methodist pastor at Camden, N. J. asks his people to suggest messages for the bulletin board. In "The Chimes" he says: *The Wayside Pulpit* in front of our Church is designed to preach a message to the passerby on days of the week when it does not contain announcements of the Church. If you have any message that you think is worth while for this purpose, please write it out and send it in to the pastor.

### NO STANDING ROOM EVEN!

There is a difference in churches. We recall the small congregation when our publicity enthusiast exhorts us not to preach to a woodpile! Next we hear that several churches are obliged to put up "Standing Room Only" signs early in the evening. Then we read of a church that has to have the police look after the hundreds of automobiles out in front! Now there comes a thrilling story of "1,000 people turned away" from a Sunday evening service. There are no "S.R.O." cards out. The cool statement, printed on a Methodist church calendar, says, "It is estimated that 1,000 people were turned away last Sunday. At night the ushers had to guard the doors to keep people out, the streets were lined for three blocks in every direction with automobiles."

From The First Methodist Church, Sioux City, Iowa, Rev. Earl Hoon, the pastor, we have received a handful of church calendars, moving picture programs, and door-knob hangers, all revealing a tremendous activity. We suggest you write to the pastor for samples of his printed matter and enclose four cents in stamps for postage. You will then get something of the spirit of the thing yourself.

The moving picture programs on Friday evening are unique and the advertising folder program shows genius in its make-up. It is supported by advertising. The admission charges are as follows: at 4:15 children 5c, at 7:00 p.m. 10c and 15c, at 8:45 10c and 15c. The pictures are all high class.

### THEMES FOR HELPFUL LECTURES

- I—Jesus the Leader of Men.
- II—Fighting for the Faith: Justin Martyr.
- III—Leadership Through Surrender: Bernard of Clairvaux.
- IV—Champion of Liberty: John Wycliffe.
- V—The Faithful Prophet: Savonarola.
- VI—The Protestant Liberator: Martin Luther.
- VII—The World Missionary: Count Zinzendorf.
- VIII—Evangelist and Organizer: John Wesley.
- IX—Founder of Modern Missions: William Carey.
- X—The Friend of Toilers: Earl of Shaftesbury.

## Medicine for Mind and Heart

### What Ministers Say of It:

"Your book has come. I've read it. I needed it. Thanks."  
"I have read your message and have adopted your philosophy. It did me a world of good."  
"It is a timely message. From the Bible, and Nature, and Literature and a wealth of human experience, the author brings the helpful lesson. We need it."

## "THE CURE FOR WORRY"

By E. A. KING

For 15 years editor of "Methods" in this magazine

A Beautiful Gift-book—35 cents per Copy, postpaid

FOR SALE BY

PERSONAL HELP LIBRARY, Miami Beach, Florida

Take a Copy With You on Your Vacation

XI—Friend of the Sick and Wounded: Florence Nightingale.

XII—The Cost of Leadership.

This series of lecture topics might attract many people on Sunday nights during the summer. For immediate and helpful treatment the preacher will find much material in "Christian Leaders," teacher's manual, prepared by E. Morris Fergusson and Sidney A. Weston, The Pilgrim Press, Boston. For popular treatment you will find John Lord's "Beacon Lights of History" valuable and Albert Currier in his "Nine Great Preachers," The Pilgrim Press, Boston, has an essay on "Bernard of Clairvaux."

### DON'T FORGET THE CHILDREN

In your church advertising don't forget the children. The absence of children in most of our churches is very marked and is a calamity. Just as the United States army is kept up by the constant search for new recruits so the future of the church depends upon bringing the children into membership. But if they are not trained while still children to go to church they will form the habit of staying away—a bad habit that is hard to break up. In your advertising therefore do not neglect to remind parents that you desire the children to come. That is, if you do want them—if you don't, you better resign.—*Church Publicity.*

### A MEASURE FOR CHRISTIAN DEVOTION

Christian people need something to stimulate growth in Christian graces, and to arouse them to duty and privilege. Rev. F. W. A. Bosch of Springfield, Ky., has arranged "A Spiritual Gauge." Many of our readers may use it or adapt the idea.

1. How keen is my interest in my church—in helping it to achieve its objects and ideals? What am I doing to prove my interest? Could I be classed as a live wire or a dead one?

2. Would an outsider, seeing what I do, consider me interested? Would the man of the world judge me as hot, or cold? or perhaps tepid?

3. Is my example such that I am not ashamed for my own children as well as the boys and girls of the community, to follow in my footsteps? Where do they classify me? Upward? Downward?

4. Do I attend services at my church as often



as I can, or do I invent as many excuses as there are Sundays in the year for not going?

5. How does my minister classify me? As interested? Indifferent? Icy? In his judgment am I considered a friend and helper or merely a bench-warmer and just one of the congregation?

6. Am I generous with my encouragement and commendation for the efforts of the man I helped to call to lead me, or am I quick to censure and pick flaws?

7. Am I really giving as the Lord has prospered me? Am I giving to the support of the church and missions as much as Christ says I ought, or am I measuring my gift by what the other fellow gives?

8. Where would a stranger place me—as liberal? Generous? Benevolent? Or as Stingy? Tight-wadish? Covetous?

9. How tense is my missionary fervor? Do I believe in missions at all? Am I willing to let my contribution be an indication of my enthusiasm for this cause?

10. Is the text "it is more blessed to give than to receive" merely a theoretical belief with me or is it a rule of practice?

11. Do I pledge liberally for the work of the church and pay promptly, or do I pledge sparingly and require a whole regiment of officers to pry the paltry contribution out of me?

12. What kind of a church member am I anyhow? Am I an asset or a liability? Am I worth something to the church or am I valueless?

## STAR SERMONS ON WONDERFUL WOMEN

Rev. Herbert Marsh, Dolliver, Iowa

"Ada"

"Ruth"

"Esther"

"Martha"

"Electra"

## REACHING HIS CONSTITUENCY

Rev. W. A. Archibald Shipway recently left Spokane, Wash., for Covina, Calif., to be rector of the Church of the Holy Trinity, Covina. He wanted to get in touch with his parish and did so by printing a "Parish Bulletin," four pages with a picture of the beautiful church outside and inside. A page of advertising pays the expense.

The bulletin carries considerable invitation material and a letter to the people of the parish. There are two "features" on the front page decidedly denominational, referring to his church as the "Mother Church" of the English speaking people and the "guardian" of the English Bible.

The second "feature" is a very interesting summary of 14 reasons for being a churchman. If you are an Episcopalian you will be interested in seeing this church bulletin and there are many non-liturgical ministers who would be interested. If you do write for a sample copy enclose at least four cents in postage.

## A POST CARD ROUNDUP

Rev. J. W. Zerbe, of Scotland, S. D., uses post cards to round up his people and reach them with

suggestive messages. He has sent us five samples. One of these is headed, "Church Members" Day—Communion Services." The card is sent out as a reminder of communion and as an invitation. Another card is headed, "Friends' Day—Remember." This card could be used anywhere. Here is the message.

"Friend's Day—Remember. Remember you count at least one for the right or the wrong. Remember that you do not know how much you lose by neglecting your duty. Remember to look on the bright side, for a shadow never cheers any one. Be a sunbeam. Remember to look at other's faults as you would have other people look at yours. Remember to pray for your pastor, your church, the unsaved and your enemies. Remember you will regret your unfaithfulness when you come to life's close. Remember to invite your friends for next Sunday."

Other cards announce "Family Day" and still another emphasizes an anniversary service. The following card that calls the Methodist church a place of enjoyment on Sunday is worth reproducing. We think it would do a world of good if such messages were sent out to people in every parish.

## The Methodist Church—Place of Enjoyment on Sunday

1. Arise with your heart and mind inspired with the idea of spending the day at church.

2. Make your plans to include Sunday School as a part of the program.

3. If your neighbor does not attend services, invite him and tell him some good things about the church.

4. Ask those who do not belong to the church to do so at the earliest convenience.

5. Get all you can out of the services, either as worker, or a good listener and doer.

6. Close the day with a song and a prayer, after calling up the preacher and telling him that he can count on you, advancing the program of the church.

7. Make every effort to be at the Methodist Church next Sunday with the entire family.

—J. W. Zerbe, Minister

## A MUSICAL SERMON

G. W. V., Blanchardville, Wis.

The following program of song and sermon makes a good Sunday evening service. We weave our talk in between the songs. We seek to show the changes that take place in the sinner's life, including his conversion and growth into a rejoicing and working Christian. We use the illumined cross to help emphasize the message. The subject of the talk is, "The Power of the Cross." The following hymns and songs were used in the order given:

"Drifting Down"

"Drifting With the Tide" (Male Quartet).

Prayer.

Offering.

"Hasten, Sinner, to be Wise."

"When I Survey the Wondrous Cross."

"Alas and Did My Saviour Bleed."

"Arise, My Soul, Arise."

"Just as I Am."

"I Am Coming to the Cross."

"Glory to His Name."

"O Happy Day."

"O Master, Let Me Walk With Thee."

"Doxology."

#### **"WHITE ELEPHANTS RAISE MONEY"**

Rev. A. A. Geiger, Kalamazoo, Mich.

I have a plan for raising money that I have used a number of times with fine results. I had the printer make me some white elephants, on which you can have any message printed that you desire. On one of mine I had printed a quotation from I Maccabees 6:35: "Moreover they divided the beasts among the armies, and for every elephant they appointed a thousand men, armed with coats of mail, and with helmets of brass on their heads." Below this we had printed, "Simpson M. E. Church Elephant Fund. I am helping to carry away Simpson's debt."

We sold these elephants at the church service. The first one sold for \$500 and the amount was written on the purse in the trunk of the elephant and given to the person pledging that amount. The man who had charge of the herd of elephants was called "The Elephant Herder." On the previous Sunday I announced that next Sunday I would sell a herd of white elephants at their own price and every one present could buy an elephant. They went like hot cakes. I had my committee in the aisles of the church and the pledges came in faster than I could announce them.

In this church it was an old debt of twelve years standing that we raised. Many said it could not be done. We did it. The elephants made enough of pleasantry to get the public attention away from the gloomy thought of an old debt. The Woman's Foreign Missionary Society of the M. E. Church used it to raise their debt in this District for the Interchurch World Movement. This same society is using the idea to get new subscribers for their magazine. It works. There is no copyright on this and I am glad to give it to the church. Following our church service there were many of the elephants hung in the windows of the homes. Others were carefully kept as souvenirs.

(If you wish you may write to Mr. Geiger for elephants, but please enclose a couple of two cent stamps.—E. A. K.)

#### **ADULT BIBLE CLASS DISCUSSIONS**

There is a class at Cadillac, Michigan, that meets at the close of the morning service to consider the religious news of the day and to discuss important questions. Here is a list of subjects the class has recently considered:

"Educational Ideals of Today." "What Kind of Sermon Does Me the Most Good." "The Value of Music to the Church." "The Church as a Social Center." "The Outlook of an Optimist." "The League of Nations as Viewed by the Church." "Does an Investment in Foreign Missions Pay Dividends?" "The Function of Publicity in

Church Work." "The Difference in the Attitude and Function of Priests and Prophets of the Bible and Their Influence on Modern Life." "Has Christmas Lost Any of Its True Spirit?"

#### **ENLISTING YOUNG MEN**

The members of the young men's Sunday night Success Club of Linwood Church of Kansas City, Mo., the purpose of which is to promote these services from a young man's point of view, are ushering every Sunday evening. Each one is supposed to bring forward at least one stranger or visitor to introduce to the pastor. If he does not, as a penalty he is not allowed to partake of the club's monthly dinner, although he may attend the banquet.

#### **INFORMING MEN ABOUT MISSIONS**

The Men's Bible Class of a Chicago Church is attempting to keep its members informed on foreign mission activities by having a man directly connected with the work talk to the class one Sunday each month.

#### **NEW WRINKLE IN CALENDARS**

The "Weekly Bulletin" from the First Presbyterian church, La Crosse, Wis., has over the two middle pages, the second and third, the words, "Glimpses of our Church Life." On the left the heading is "Looking Backward," and on the right is "Looking Forward." Under the first heading are printed, "Echoes from Last Sunday's Worship" consisting of a brief synopsis of the sermon, comments on various phases of the church work. Under the second head are announced coming events.

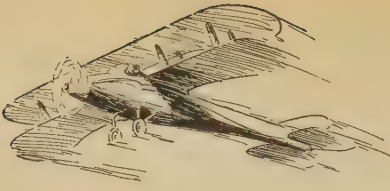
#### **CO-OPERATIVE PUBLICITY**

"In a town of 40,000, fifteen churches buy space each Saturday evening in the city daily paper," says Herbert Smith. "They do this in order to announce the church services on the following day. The total space used by these churches, including a large advertisement of an evening community service, is nearly three-quarters of a page. The advertisements vary in size from six inches across four columns to three inches single column. For the most part they consist merely of the name of the church, its location and pastor's name, together with the time of service and the titles of the sermons.

"A committee of pastors has been formed to pool the appropriation of each church for the Saturday night announcements and buy a full page, using a portion of the page for a religious article or a display announcement urging attendance upon some church, and then apportioning the rest of the space for uniform listing of church, pastors, location, etc. By taking a full page a lower rate may be obtained, so that a saving of 25 per cent can be effected over the present cost of three-quarters of a page. Provision, however, must be made for collecting from each church its share of the total expense.

"This plan of joint advertising is to be strongly commended."





## Views From Our Aeroplane By the Sky Pilot

### TAKING ANY ORDERS?

Said Layman: "Doctor, I heard you preach last Sunday. I was greatly moved by your sermon. But permit a criticism. I am a business man at the head of a large concern. We send out many salesmen. If one of my salesmen went into a prospective customer's place of business, talked as convincingly for half an hour as you did last Sunday about the fine qualities of our goods and then walked out without trying to get an order, we would discharge him."

And the minister, relating the incident afterwards, added, "I was rebuked. The layman was right. I was pleading for a verdict. I sought no announcement of it. I was selling goods. I did not try to get an order."

The marked lack in most sermons is the absence of appeal for immediate results. The effort to please, to inform, is apparent; but not the seeking of immediate decision and action.

### MAKE READY. TAKE AIM. FIRE!

Aim at a mark; hit it! Stop and look where the shot struck; then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man most when it strikes him edgewise. A pound of feathers is as heavy as a pound of lead, but it will not kill a man as quickly. An ounce bullet will kill quicker than a sack of wool.

Preach the best to small assemblies. Jesus preached to one woman at the well. And she got all Samaria out to hear him the next time.

A practical man gave an address to a group of boys in which he emphasized the necessity of developing "the three H's." These he characterized as being the head, for human intelligence; the heart, for human sympathy; and the hand, for fellowship. There's a sermon.

"Judge, why don't you go to church any longer?" frankly asked a prominent minister of an eminent judge who he had heard seldom if ever attended a church he had long been associated with. "I will tell you," said the judge, who, by the way, was not a professing Christian. "My minister tells me that a man is not naturally sinful; that we are falling up, and not down, and coming out right in the end; and that really there is nothing to be saved from and no one to save us; that Jesus Christ was simply a good man whom it

would be well to imitate. If this is so, it doesn't seem to be worth while to go to the trouble of going to church or the expense of keeping it up. So I let those who like that sort of rose-water lecture pay for it."

The judge was right—unless the minister was wrong.

The devil is greatly interested just now in having the ministry of the Christian Church "soft-pedal" redeeming grace through Jesus Christ.

### PRODUCING THE PROOF

Have you heard of the reply Hugh Price Hughes, of the West London Mission, made to Charles Bradlaugh, the atheist, when the latter suggested a joint debate on Christianity? "Most certainly. Nothing would give me greater pleasure. But as conventional debates usually lead to nothing, let us have one on new lines. I will undertake to bring one hundred men and women of various sorts to the platform of St. James' Hall, and they shall witness to the saving work of Christ in their lives. You can cross-examine them as much as you like. But you, on your part, are to bring a hundred men and women who have been redeemed from a sinful life by means of your atheistic teaching."

The debate did not come off.

### SOME CLERICAL D. D.'s.

D. D. is usually supposed to stand for Doctor of Divinity, but in the following sentences let it stand for Don't.

Don't fail to read at least one new book a month through the year.

Don't neglect to do personal work, for men expect you to talk to them about their souls.

Don't go to raising the church benevolences as if it was work to be dreaded. Do it cheerfully.

Don't waste time loafing on the streets. It will not pay.

Don't complain about your appointment. Roll up your sleeves and make it better.

Don't always go to take dinner where the best table is spread.

Don't eat too much just before preaching.

Don't spoil the music by trying to sing when you know you can't sing.

Don't find fault with your church.

Don't scold your church to the gratification of the devil and his agents.

Don't apologize to your congregation when you do not feel very well, or when duty has been neglected in preparing your sermon.

Don't neglect to shake hands with every person in your congregation if possible.

### FAITH AND WORKS

Harry and Ethel were crossing a field on their way home from school, when they encountered a bull. At the animal's approach, they fled in terror. Faster and faster they ran, yet the bull drew nearer.

"We must pray," panted Ethel. "Let's kneel down here."

"No," said Harry, "we'll pray running."

# GOLD-MINING IN THE SCRIPTURES

## *The Expositor's "Expositions"*

Deep down in the gold mine, as I was prospecting this morning here and there along the auriferous mother-lode, I found these unusually rich specimens of gold-bearing quartz. They will richly repay careful analysis.

### Philippians 3:20. A Colony of Heaven

"But we are a colony of heaven." Phil. 3:20. *Hemon gar to politeuma en ouranois huparchei.* "This is not our native land. We are here serving our Sovereign's plans for enlarging the domain, spreading the civilization, extending the commerce of his kingdom. But our home isn't here. We live here, but we don't really belong. We belong in heaven. Our King is there. Our citizenship is there. *To politeuma en ouranois.* Our home is there, and there our kindred dwell. We try to be faithful colonists, obey the home government, and do our King's work in this foreign land; but our eyes grow wistful when we think of home. Yes, and we are to go back home some sweet day bye and bye! Then we shall be satisfied. 'Home, sweet Home!'"

### 1 Peter 5:9. Firm Footing on Faith

"Keep your foothold in the faith." 1 Pet. 5:9. The Greek is *Ho antistete stereoi te pistei*—"whom do you resist, standing with firm foothold in the faith." *Stereoi* (firm, solid) is kindred to *histemi*, to stand (Robinson, Lex. N. T. Greek); and therefore the fundamental thought of the verse is, that to resist the savage onset of Satan the Christian must take his stand, not on soft yielding sand, nor in slippery slime and mud, but on solid rock where the feet can take hold "like hinds' feet." This rock is "the faith", that great rock foundation of eternal truth upon which God's Church is builded. Here alone it is that the spiritual warrior, having taken to himself the whole armor of God, is able "to withstand in the evil day, and having done all, to stand."

Just so Jesus took his stand upon "the impregnable rock of Holy Scripture" when he met Satan's satanic temptations in the wilderness, and defeated the adversary.

Now, if a preacher be seeking some pregnant and inspiring text from which to preach on "how to fight victoriously against Satan's temptations," surely this is it. Here is a fine "lead." I'd like to write the sermon. But you do it yourself!

### Romans 4:18. Drama of Overcoming Faith

For Abraham, without rational foundation for hope, yet hoped on upon faith; and so became the father of many nations. Rom. 4:18. Here is a drama of overcoming faith in five Greek words, "par' elpida ep' elpidi episteusen;" and here, too, in a few English words, is a thrilling text for a sermon on Faith the Miraculous! Though without rational foundation for hope, yet he

hoped on upon faith! There we have the secret of the victory of all God's mighty men who have won out by hanging on to God. It is easy to keep on hoping while you have good prospects that the hope will be fulfilled; it isn't so very hard to hope on while you can still see rational grounds for hope; but this gigantic soul of old days was left absolutely without any rational foundation for hope—and went right on hoping, upon the basis not of hope but of faith. And God looked with admiring love upon this "world's fool," and said, "Here, take whatsoever you want: and besides, your faith shall be your perfect righteousness forevermore!" Homiletic hints: Abraham's faith. I. Its basis—the absolute promise of God. II. Its measure. Strong against hope. Unwavering. Confident. III. Its issue. God's glory. His own salvation—R. C. H.

### THE SILENT MINISTER

At first this sounds like self-contradiction. How can a minister be silent? The minister here referred to is not a live preacher, but a mechanical device that attracts the eye and penetrates the brain by the vision route. We are told that something like 80 per cent of our knowledge comes through our eyes! Thus, any kind of attractive device that can catch the eye is bound to influence the person who looks.

Word comes to us from Newton Falls, Ohio, that a company of business men there has been organized to manufacture and distribute what is called "The Silent Minister." It consists of twenty-four cards with selected readings from the Scriptures printed on both sides of the cards. These cards are placed in a little brass container or card case. These cards and case are designed to rest upon the desk of the business man, or on the table in the home, and may be used for daily worship. It is a simple and constant reminder of Bible reading.

Someone has said, wisely, that "There is too much noise in the world today, and we are all making our share of it. We spend a lot of time listening to ourselves and to others when we ought to be 'listening in' on some of the silent things. We need to listen to God, to what he says, and his greatest message is silent—The Bible."

Mr. W. G. Bate, who organized the company to promote this new form of silent influence got his idea from an address delivered by Roger Babson. This kind of service is not absolutely new, though the method of presentation is. It will pay ministers everywhere to investigate this novel device for promoting Bible reading and prayer.



# THE HOMILETIC YEAR — July

## FOURTH OF JULY

### Fourth of July

As we again approach the natal day of our country, it is fitting that we give special heed to the duties and responsibilities that devolve upon us as American citizens. Self-consecration, rather than self-satisfaction, should be the aim of Independence Day.

#### Suggestive Texts and Themes 592

**Making Our Country Christian:** Psa. 33:12; Prov. 14:34; Rom. 13:1-10.

**Is Ours a Christian Nation?** Psa. 33:8-22.

**Tests of the Christian Nation:** Matt. 20:25-28; Isa. 58:1-11.

**The Earmarks of a Great Nation:** 1 Kings 10:1-3.

**Patriotism Acknowledges God:** Deut. 26:1-11.

**Patriotism Is Constructive:** Neh. 4:12-23.

**Patriots of the Past:** Judges 5:1, 2.

**Duties of Citizens:** Prov. 24:21.

**Turning America Right Side Up:** Psa. 33:12.

**Patriotism Rebukes Evil:** Isa. 1:1-20.

**Patriotism Makes Sacrifices:** 1 Sam. 12:1-5.

#### Intense Loyalty 593

When the French were invading Russia at the beginning of the last century, they arrived at a small village. All the inhabitants had fled save one peasant—a woodman, judging from the axe in his belt. The officer in command of the French troops ordered the man to be shot. The soldiers raised their muskets and prepared to fire, but the peasant coolly looked down the barrels of the guns, and never flinched. The officer was so struck with the man's courage that he commanded the firing party to lower their muskets and spare the prisoner's life. "But," said he, "we shall put a mark upon him." They made a branding iron red hot and placed it on his hand. When they removed it something was left there. "What is that?" asked the wooman. "That," said the officer, "is an 'N' for Napoleon. You belong to him now." The man turned, placed the branded hand on a solid place, took his axe from his belt, and with one stroke severed his hand from his arm. "There now," cried he, "there is not one bit of me that does not belong to the Czar." That man was truly loyal. He would rather lose his hand than be branded a traitor. Are we as true to God?—*Expository Times*.

#### Not to Be Bought 594

General Joseph Reed was approached with a heavy bribe by British emissaries similar to those who bought Benedict Arnold. He answered their offer as follows: "I am not worth purchasing; but, such as I am, the king of Great Britain is not rich enough to buy me."

#### Limiting Loyalty 595a

Heroism is not limited to battlefields, and let no one suppose that opportunity is lacking in these days for splendid service to one's country. The greatest duty that one owes his country is to become a worthy citizen, for it is not broad lands nor crowded cities, nor mines of gold, nor world-encircling commerce that makes a nation great; its real greatness can only be measured by the character of its citizens, and service to the limit of his ability is required of each. To limit loyalty to fighting is to lose sight of the bulk of life. The day of election tests a nation no less than the day of battle.

#### Test of Patriotism 595b

Any person who would defraud the nation by evading customs duties, by shirking public tasks, by falsely representing his liabilities to taxes, or by rendering less than full market value in every transaction with the government, must be enrolled somewhere outside of the rank of patriots.

#### God in History 596

The motto engraved upon the coins struck to commemorate the great victory over the Spanish Armada is from Psalm 147:18: "Deus afflavit"—"God Causeth His Wind to Blow." God's hand is in history. His hand is clearly seen in our nation's history.

#### A Good American 597

Calvin P. Titus, the young American soldier who planted the Stars and Stripes on the walls of Peking, and received for his bravery a West Point scholarship and a medal by Congress deserves to be honored as a hero. He also deserves honor for this saying: "My greatest aim is to be a good American."

#### Bible Teaches Patriotism 598

The Bible teaches intense love of one's country. The Jew was passionately fond of his beautiful land. "Rejoice ye with Jerusalem," Isaiah sung, "and be glad for her, all ye that love her; rejoice for joy with her, all ye that mourn over her." Isa. 66:10. When exiled from his own land, the Jew filled his days with weeping. "How shall we sing the Lord's song in a foreign land?" he asked. Psa. 137: 4. Our Lord wept over Jerusalem, and would have gathered her children together "even as a hen gathereth her chickens under her wing and they would not." Matt. 23:37.

#### Patriotism and Law 599

Let every American, every lover of liberty, every well-wisher to his prosperity, swear . . . never to violate in the least particular the laws of the country, and never to tolerate their viola-

tion by others. As the patriots of Seventy-six did to the support of the Declaration of Independence, so to the support of the laws let every American pledge his life and his property and his sacred honor. Let every man remember that to violate the law is to tear the charter of his own and his children's liberty.—*Abraham Lincoln.*

#### **True Christians and True Patriots 600**

True patriotism puts one's country next after God, and a long way ahead of one's own likings.

Genuine loyalty to the nation implies loyalty to God, for he who serves his God well serves his country well.

Real patriotism fights anti-patriotic evils in the nation; bootlegging, gambling and bad motion pictures, for example.

True patriotism acknowledges the law of God in national affairs. It is not by accident that our coins tell the world: "In God we trust."

If one is a real patriot, he tries to give no comfort to law-breakers by his own breaking of laws—even "small" laws like those against motor-speeding.—*Paul Patton Faris.*

#### **Righteousness Exalteth a Nation 601**

I wonder if I have ever told you this? I got it from one of the party: Some Y.M.C.A. friends of mine wanted to get the Association on the Great Northern Railroad, and secured an interview with the late James Hill, the president. Mr. Hill had lately built a church for the Catholics, and the Y.M.C.A. men, not knowing he was a Protestant, talked about the educational, social, physical, and other lines of Association work. "Well, gentlemen," said the great railroader, "have you said all you have to say in favor of the Y.M.C.A.?" They thought they had. "How does it come you have not mentioned the most important branch of your work—religion? This is the only part that interests me. We have tried all these others, and they have all proved flat failures after a few months. The boys don't want books and games and eats, and our gym is a thousand miles long. Now, if you want to push religion, I'll give you five thousand dollars for a starter."

#### **Let Fourth of July Speak Peace 602**

In the great cathedrals of Europe, they sing in English, German, French and Spanish, but, high up in the dome, and far out in the audience, the music is all one, expressing one thought in the language of the soul. At Babel, the people of the world were dispersed because of many languages. Now millions are being united in the one language of the Christ, "Peace on earth and good will to men!"

The grandest words of our greatest captain, whose mausoleum overlooks the Hudson, were, "Let us have peace." Abraham Lincoln, that paragon of patriots, in his very look and action, spoke "Peace" louder than words.—*Rev. E. W. Caswell.*

#### **America's Mission 603**

We are, please God, leaving behind us the days

when it was said that America exported boxes of books and shiploads of beer. It remains for us as a great nation to fulfill a great destiny in becoming a great blessing to the multitudes of mankind; extending the reign of law, the love of industry and the morals and consolations of our holy religion to the less-favored nations of the world.

#### **Home Patriotism 604**

True patriotism can be practised in the home. We serve the country faithfully when we build happy and contented homes. The family will always be the unit in a state. To destroy it is to work ruin.—*Rev. R. P. Anderson.*

#### **Patriotism, True and False 605**

I. It is a false patriotism when one acts on the principle that the state is everything, the individual nothing, and the individual must therefore do what the state commands, right or wrong. The individual is everything. The state exists to look after the welfare of the individual, of all individuals. Hence restrictive laws to prevent one from harming another.

II. The patriot wants nothing for himself which others may not have if they are willing to work for it. That means that education must be open to all; that there shall be one law for rich and poor. Special privilege dies in the atmosphere of patriotism.

III. The patriot thinks of his country in terms of character, not in terms of square miles or value of products. He is all for making character.

Whatever does that is good, whatever destroys character is bad. That is why we fought the saloon, and why we fight unjust conditions like child-labor today.—*Rev. R. P. Anderson.*

#### **Patriotism and Public Duty 606**

By the words public duty I mean attendance at meetings, service on committees, care and trouble and expense of many kinds, patient endurance, chagrin, ridicule, all those duties and services which when selfishly and meanly performed stigmatize a man as a mere politician, but whose constant, honorable, intelligent, and vigilant performance is the gradual building, stone by stone and layer by layer, of that great temple of self-restrained liberty which generous souls mean that our Government shall be.—*George William Curtis.*

#### **Patriotism in Playing Fair With Children 607**

Our nation is needing parents who will be honest with their children. It is disheartening to notice how many parents, in your block or your community, send their little ones to Sunday School class for instruction, but stay at home themselves. To be willing to have our children grow up with good influence and Christian teaching only as received from others, and not be willing as parents to help train and give good examples ourselves, is a mark of an untrue citizen. It is asking another to do for us what we are unwilling to do for ourselves. It is not playing square with our neighbors. It is dishonesty with our own children.



The American flag symbolizes American ideas of liberty, American history, American patriotism and American feelings and interests. Wherever it floats it represents personal liberty, religious freedom, education, or free schools, a high type of civilization, free speech, free press and national glory. No wonder General Gibson called the flag Old Glory. Palsied be the hand that shall attempt to smite it, and palsied be the tongue that shall utter traitorous sentiments against it, or the man who shall engage in anarchistic deeds, bringing disgrace on the honored ensign of national greatness and national peace.—*Evangelical Messenger*.

The desire to "live in a house by the side of the

road and be a help to man" is the mark of a man whose duty to his country comes daily before him. How many church people live with a desire to help others? In our cities, we are surrounded by those who do not know Jesus; and many are living within easy reach of foreigners, who are ignorant of our Christian standards and desiring help in learning to read our English language. A kind word, a Christian hand-shake, a brotherly deed of helpfulness will win them to the Saviour. The door of opportunity stands wide open and the words "Come over and help us" are ringing in our ears day by day. Their children are growing up to be American citizens. Their ideals, as men and women, can be no higher than the principles assimilated while young. The days of childhood are the days of character building. Here is the opportunity for helping make America a better nation tomorrow, if we will.—*Religious Telescope*.

## Great Texts and Their Treatment

### Second Series on Lord's Prayer

REV. RICHARD H. K. GILL, Ph.D., Jarrettsville, Md.

#### VI. GIVE US THIS DAY OUR DAILY BREAD

Helpless, dependent on God. "Bread." We may well interpret this to include all our temporal needs. God nourishes our bodies to make them strong for him. God gives us life, strength, opportunity, sense to plan, and power to pursue our plans. Give God the praise for all success in business, society, education, politics, science, etc.

Frugality and patient labor. Must care for our bodies as God's temples. God feeds the sparrows, but they must pick and scratch for it. God told Adam to earn his bread by the sweat of his brow. God sends the rain and sunshine that makes food grow. Our bread." Do not covet your neighbors'. Do not try to get it by theft, trickery, oppression, poor wage, or illegitimate business. Better starve than knock at the Devil's door for bread.

Moderation. We can only use a day's food or a day's grace at a time. We ask not for storehouses or bank accounts, but daily bread. Not luxuries, but necessities. We forego all waste. One staff may support a traveler, but a bundle of staves would be a burden. Too much often burdens both body and soul. This does not prevent prudent provision for households. God does not encourage sloth or laziness. Need of daily prayer. Systematic devotion. God gave the manna every morning.

Benevolence. There is an old Jewish maxim, "He that prays for another is heard for himself." "Our" bread, not my bread.

His providence encourages faith. Look at the vast treasures God has stored in the earth. What we have not in cupboard, we have in promise. The ravens fed the prophet. The widow's barrel and cruise did not fail. Today's blessings are ground for tomorrow's faith. Such faith should stimulate labor, allay anxiety, promote health,

strength, and happiness, and give greater assurance of spiritual bread for every need, making life happier by ridding it of much of its stress.

If God gives us the strength, skill and opportunity to earn our bread, surely our prayer has been answered.

#### VII. FORGIVE US OUR TRESPASSES

Every sin a trespass against God, and increases our debt. We are indebted to God as neglectful, wasteful, embezzling servants. As tenants to a landlord we are wasteful and far behind with the tribute due him. As stewards we have made poor use of our trust. We are trespassers upon his compassion and mercy. We have broken our covenants and not made good. We are guilty of treason and felony against his kingdom, as we have served his enemy.

As bad debtors, we are careless and unconcerned about the debt. We are wasteful and extravagant with our talents. We are shy and timorous at the thought of a settlement. An exact account is being kept. We are utterly insolvent; neither can any one else pay for us. There is no denying the debt or shifting responsibility. If we say we have no sin, we lie and the truth is not in us. Conscience continually reminds us. Death will arrest us. The day of judgment is set.

Pardon cancels the penalty of sin, but forgiveness washes away the sin. It is free as the result of the atonement. It is full and complete. It will help us discover the odious nature of sin. Humble us. Make sin odious to us. Quicken our consciousness of sin, and spiritual discernment. Cure the causes of sin by cleansing the soul. Salvation would not be complete with forgiveness of the past without curing the cause.

One condition imposed—"as ye forgive." If we

forgive we have a claim, if not we have no hope. A soul will be lost for not forgiving as well as by not believing. You say you will forgive but not forget. The servant who was forgiven 10,000 talents would not forgive a hundred pence. An angry duke was lying wait for one he hated, when the rector overtook him and persuaded him to go with him to the church for just a minute. As they stood before the altar the rector had him repeat this prayer. When he came to this point he utterly broke down and repented. Unless we forgive we cannot be forgiven.

## A "Double First" for The Expositor

BY A CONTRIBUTOR

Do preachers read *The Expositor*? What further use is it to them? Do they find it practically and profitably helpful? Legitimate questions are these? and they are of vital interest to the Editor.

The evidence that *The Expositor* is carefully and quickly read by its subscribers is reflected in the conversations and sermons of ministers, as well as in letters sent to the editorial office. The timeliness and the importance of the subjects treated and the illustrations given are sufficient to lead the subscriber to turn at once to the latest number of this publication.

Its suggestiveness stimulates thought on the part of the minister; and its illustrations are used freely for the purpose of illuminating subjects discussed in the pulpit.

Many there are who file the numbers, and thus they find them to be an increasing store of valuable information.

Something unusual occurred, however, in January, 1923. Readers of *The Sunday School Times* are aware that it publishes a column of illustrations on the Sunday School lesson each week. These illustrations are drawn from almost every conceivable source; and the contributions are sent by the readers of the *Times* from England, Canada, various mission fields, as well as from the United States. A prize of two dollars is given each week for the one considered to be the best. It so happened in the issue of January 6, 1923, a most exceptional thing occurred. The editorial department spoke of this by referring to "that remarkable story, so impressive that two contributors to the *Sunday School Times* Illustration Round Table tell it." The illustration which won the prize was sent by two persons, and credited to the same source—*The Expositor*. Scarcely ever has it happened that the same illustration has been sent by two persons for the same issue; hence this fact is worthy of passing comment. The contributors live far apart, as indicated. The illustration, on the lesson "The Prodigal Son, is here reproduced:

### Are You Begging for Ten Cents?—

*This my son . . . was lost, and is found* (v. 24). In one of Dr. J. Wilbur Chapman's meetings, a man gave the following remarkable testimony. "I got off at the Pennsylvania depot one day as a tramp, and for a year I begged on the streets for a living. One day I touched a man on the shoulder and said, 'Mister, please give me a dime.' As

soon as I saw his face I recognized my old father. 'Father, don't you know me?' I asked. Throwing his arms around me he cried, 'I have found you, I have found you, all I have is yours.' Men, think of it, that I, a tramp, stood begging my father for ten cents, when for eighteen years he had been looking for me, to give me all he was worth."—*From the Expositor. Sent by W. J. Hart, Sandy N. Y., and J. B. James, Toronto, Can. Prize illustration.*

## CLOSING A PASTORATE

Rev. W. H. Hopkins was called to the pastorate of the Community Congregational Church, Manitou Springs, Colo., in 1919.

Mr. Hopkins has maintained his claim consistently that his church is a Bible Church. He has preached the Bible by giving expositions from his pulpit week by week. He has systematically arranged daily Bible readings for his people. Now that he leaves the pastoral charge of that church he proposes the following program for the last few weeks of his stay.

I. To give an uplift and a blessing to every heart and home in Manitou. It has been the pastor's desire to bring some spiritual blessing to every one in Manitou—to those who attend church and to those who for any reason do not attend.

II. To definitely reach for Jesus Christ as many as possible. In these years many have been added to the local church, and others to the kingdom of God. The great thing is to see Christ formed in men and women—"To present every man perfect in Christ."

III. To complete the pastorate with all bills paid and a balance in the bank. The church has an enviable financial record. While the work has expanded the free will offerings have increased. Do you want a part in this great work? Hand your special subscription to the pastor or to the church treasurer.

IV. The last Bible book study. The Community Congregational Church is known as a Bible Church. For months now we have specialized on Bible exposition. For the last book to be studied together we are taking Paul's letter to the Galatians, "The Christian Charter of Freedom." It is the pastor's prayer that this may be the richest and the best of our studies.

A pastor who leaves his work in this spirit and with the definite purpose of preparing the field for the coming of his successor is what Bunyan would call a "Great-Heart." May there be more such faithful shepherds!

## SUCCESSFUL OPERATION

Great are the achievements of modern medical science! The other day little Willie Jones swallowed a dime, and Doctor Crokum was called in, who succeeded in getting not only the dime out of Willie, but five dollars out of Willie's father.

It is said that some ministers are expert in getting money out of people.



## How to Keep Young People Interested in Church

REV. N. J. PETERSON, Eaton, Colorado

During the past year our church has received into its membership about a hundred young people between the ages of eight and twenty-five. The question at once arose how to interest these young people and train them for efficient leadership. Three plans suggested themselves: first, we organized a young people's orchestra, beginning with six about a year ago, and the interest increased until today we believe that we have the largest orchestra of any church in America for its size of 235 members. There are thirty-two in the orchestra who play many instruments. The director of this orchestra meets with them several times a week for practice. A number of new applicants are waiting to be admitted and we may organize a new group as 32 are about all one director can handle. The church is paying for the instruments for those who can not afford to purchase. Fourteen of the instruments are paid for by the church, six are borrowed and the rest of them are owned by the persons who play them.

Second, we decided to present a Bible to every boy and girl between the ages of 6 and 16 who would be present for twenty-six consecutive Sundays at the following three services: Sunday School, Junior Service and at the regular morning worship. Whenever they missed one meeting they begin all over again. Up to this time forty Bibles have been presented and strangers who visit our church are surprised to see that the first three rows of seats are occupied by boys and girls who remain after Sunday School for Junior service and regular morning service. The pastor preaches a ten-minute Junior sermon immediately before the regular sermon. Not a boy or a girl leaves, but all stay through the entire morning service.

Third: We give them some specific church work to do. During the summer months we divided them into groups, generally according to Sunday School classes, and beginning with the Seniors and down through the Juniors, had each group take charge of one of the mid-week services. This worked well. Each group or class was eagerly waiting for its turn to have charge of the service. Each class would meet several times before the service to arrange their program for the meeting. We were all surprised at the excellent way in which they took charge. They learned how to express themselves and how to be on the lookout for fresh and vivid experiences.

This summer we are going to organize several Bible and Mission classes so as to get every member lined up with the church in some kind of specific work. One thing is certain; it is impossible to keep young people in close contact with a church unless they are given something to do, and something that is big enough and interesting enough to capture their imagination and impulses.

We are just putting up a modern \$15,000 Sunday School addition to accommodate our growing Bible School and Young People organizations.

## Now and Then: Outline of Funeral Sermon

Text: "Now we see through a glass darkly, but then face to face." 1 Cor. 13:12.

Paul had just been speaking of the "child" and the "man." No doubt that but dimly represents the difference between the "now" in this world and the "then" in the world to come.

I. Our organs of vision "now." Implied in the words "we see." These are our mental and spiritual powers of apprehension and knowledge. Through these we learn all we know of God. But these organs are weak and defective, by reason of (1) sin, (2) want of proper activity and culture.

II. Our medium of seeing "now." "Through a glass darkly." Allusion is here made to those burnished metallic reflectors used by Orientals, as mirrors are by us. The truth taught is that spiritual and divine things are seen only by reflection and that that which reflects is incapable of giving a full reflection.

1. Because of its own defectiveness. 2. Because of our defective vision. 3. Because of the magnitude of that which is to be revealed. The "glass" through which we are to see, consists of three things, Nature, Revelation, Providence. These three represent God in his Works, his Words and his Ways. But that there is mystery and darkness about them, who is vain enough to deny?

That God is seen in nature, revelation and providence we are all more or less willing to admit; but when with our weak vision we peer into these reflectors what more can we say than that we see through a glass darkly?

III. Our organs of vision, "then." Very much the same as "now;" but how greatly improved and developed no mortal may know. The comprehensive knowledge, the strength and sweep of vision enjoyed by the redeemed may defy the powers of the most daring imagination to conceive.

IV. Our medium of seeing, "then." "Face to face." No glass any more, but blessed contact—actual presence. "Then."

1. The enormity of sin. 2. The love of God in the gift of his Son. 3. The righteousness of God's moral government, and 4. The glory of the redeemed will be seen as never before. The "child" becomes a "man," and for the first time and forever "puts away all childish things." The light of eternity will no doubt stamp as childish many things which are tenaciously defended in this world. Thank God, however, we can see and know enough "now" to make us gloriously safe and triumphant "then." Though "now we see through a glass darkly" we can see enough of God to assure us. "Now" and "then" are closely related, vitally related. Our "then" will drape itself in gloom or glory because of its relation to our "now." Right use of "now" will fill us with peace and rapture and crown us with glory "then."

—T. K.

Patronize our advertisers and mention *The Expositor*.



# The Pastor and His Young People



## BOOKS TO RECOMMEND

The Star People, \$1.50

The Sky Movies, \$1.50

By Gaylord Johnson

The Macmillan Co., New York City.

Two charming books to read some afternoon and then to take out on the porch in the evening, when the sky is clear, and the stars very bright because there is no moon, and then to find in the sky what Uncle Henry showed Peter and Paul and Betty.

In the second book the children ask why the moon is now slim and now plump, and they find that the stars do not stay in the same place in the sky all the time.

The books and the sky will be intensely interesting to children—and to their elders. Here is a chance for Father to get into the game.

### A Baseball Luncheon

A mother planned this party for a surprise on her son's birthday. The guests were just the members of his baseball nine, and they were invited to luncheon at 12 o'clock. Places were found at the diamond-shaped table by the position the boy held on the "team," and the cards were tiny fans, with simply the word "pitcher," "catcher," etc., on them. For menu cards there were booklets of the team's colors, which read, "Official Score." There were nine courses or "innings." I give them entire, but the eatables were not on the cards given the boys, and guessing what came next broke up the stiffness that there might have been. The favors were tickets to a big game, which the boy's father provided as his share of the treat. The menu for the baseball luncheon was as follows:

#### First Inning

First strike----- (Oyster cocktail)

#### Second Inning

Where the losing team lands----- (Soup)

#### Third Inning

Caught on the fly-----

(Small trout with diamonds of crisp toast)

#### Fourth Inning

A sacrifice---- (Lamb chops with potato balls)

#### Fifth Inning

A "fowl ball"--- (Chicken croquettes, French peas)

#### Sixth Inning

The umpire when we lose-----

(Lobster salad and cheese straws)

#### Seventh Inning

A fine diamond-----

(Ice cream in diamond-shaped slices)

#### Eighth Inning

Necessary for good playing-----

(Preserved ginger with wafers and coffee)

#### Ninth Inning

Everybody scores---- (The passing of favors)

—*Boston Cooking School Magazine*

One editor who reproduced this menu said: "Goose eggs are the only appropriate delicacy lacking from this baseball luncheon."

A modified form of this menu might be used by a church which would give a dinner to honor the success of its ball team.

### A Citizenship Oath

The Ephebic Oath taken by young Athenians when assuming the responsibility of citizenship

We will never bring disgrace to this, our city, by any act of dishonesty, or cowardice, nor ever desert our suffering comrades in the ranks. We will fight for the ideal and sacred things of the city. We will revere and obey the city's laws and do our best to excite a like respect and reverence in those above us who are prone to annul and set them at naught. We will strive unceasingly to quicken the public sense of civic duty, and thus in all these ways we will transmit this city, not only not less, but greater, better and more beautiful than it was transmitted to us.

## A Story To Tell in Sunday School

### With Might and Main

Barbara Bell was the most interested, eager, and energetic member of Mrs. Graham's Mission Band. Barbara and Amy Farnsworth were going home from the meeting of the Mission Band, and each carried a small pasteboard box in her hand. Mrs. Graham had given one to each member, saying, "Now you know this is the last meeting this summer, I am giving each of you a mite-box. I hope you will work real hard all summer and bring them back well filled. We will open them at our first meeting in September."

On the way home little Barbara studied the cover of her box with a puzzled look. At last she said, "Amy, what does 'mite' mean?"

Amy looked at the cover of her box and replied



doubtfully, "I thought it meant a little bit of something."

But Barbara quickly exclaimed, "Why Amy Farnsworth, course it doesn't! Mrs. Graham said we must bring them back well filled. Course she doesn't want a little bit in them. Besides a little bit wouldn't fill them. Well, I will ask Tom when I get home."

Barbara had supreme faith in her big brother, Tom. When she got home she burst upon Tom, who was deep in his Greek lesson, "Tom, what does mite mean?"

Now Tom didn't see the mite-box in Barbara's hand, and he didn't hear m-i-t-e, he heard m-i-g-h-t and he answered, "Might? O, it means something big and strong. We say, 'with all one's might,' or with 'might and main,' see?"

"Yes," said Barbara with a long breath, as she walked slowly away.

"With might and main!" That was why Mrs. Graham had said they must work hard. And her father and mother were traveling in Europe so she would have to do it all herself.

But Barbara was no shirk. And she set herself to work to fill the box. Her week's allowance of a dime went into it. No candy now. One morning she saw her nieghbor, Mrs. Morton, go by trundling her baby, and she heard her say to a friend, "Yes, it is hard to get away every morning. But I just have to drop things, for baby must have his airing."

Barbara did some hard thinking. Mrs. Morton had trusted her with the baby several times. And the thinking ended with Barbara's asking Mrs. Morton if she did not want to hire a little girl to take the baby out for a ride every pleasant morning. Mrs. Morton liked the idea, and Barbara's salary of fifty cents a week went into the mite-box.

It wasn't always easy, but Barbara looked at the cover of her mite-box and said to herself, "With might and main, you know."

Was it an unusually hot day? Well, India, where were those little famine children that Mrs. Graham told about, was hotter. And it must be dreadful to be hot and hungry, too! Did she get tired sometimes trundling the Morton baby carriage? Yes, but those poor little Japanese girls carried their baby brothers or sisters strapped to their backs! That must be lots worse.

Just before the Fourth came a letter from Uncle George, saying, "Use this for fireworks, or anything you want more." And "this" was a crisp two-dollar bill.

"What! burn all this up!" And the crisp bill went into the little mite-box.

One morning Tom growled, "I hate sweeping steps and piazzas!" as he gave the broom a savage toss into the doorway.

"How much will you give me to do it for you?" demanded his sister from the hall.

"Five cents a week. That's poor pay but I am not a Rockefeller just now."

"All right, I'll do it," agreed Barbara, much to Tom's surprise.

"Say! If I am not a Rockefeller, you must mean

to be a Helen Gould! Why are you so-thrifty, Bab, dear?"

"That's my secret!" declared Barbara, and not another word could Tom get from her.

During the hot August afternoons there was a lemonade stand under the shade of an elm tree, presided over by a dainty and shy little merchant, and many a hot, tired man took off his hat in the shade and paid a nickel for the cooling drink.

The puzzled Tom helped in the preparations to get on the trail of the secret, but he didn't catch a glimpse of it.

September came. The Mission Band little girls brought their mite-boxes to Mrs. Graham's parlor. One by one they laid their boxes on the table where Mrs. Graham's daughter counted the money. Barbara's box dropped heavily from her hand. Miss Graham opened it and fairly gasped, as nickels, dimes, quarters, and even bills came tumbling out.

"Why, my dear!" exclaimed the elder lady as her daughter whispered, "Seventeen dollars and seventy-five cents!"

"This is very generous, Barbara dear, how ever did you get so much? I know your parents have not been here to help you out."

"O Mrs. Graham," cried Barbara, "I saved and earned every penny of it. You see I didn't know what 'mite' meant, and I asked Tom, and he said it was something big and strong, as when we said 'with might and main,' so I knew I would just have to try that way."

Mrs. Graham put an arm around the little girl and drew her closer to her.

"My dear," she said, "I wish we could all make them 'Might' boxes." [Retold from a newspaper story]

## THE EMPTY PEW: A TRAGEDY IN FOUR ACTS

### *Act I. An Empty Pew.*

Minister depressed. Friends wondering. Motor-ing? Week-end gaiety? Indisposition? Lack of interest? Why? Unbelievers rejoicing.

### *Act II. An Empty Heart.*

Much engrossed. Terribly tempted by the secular. No time for God, or prayer, or thoughts on higher things. Ill-prepared for temptation—often giving way.

### *Act III. An Empty Life.*

Influence for God, nil. Influence for Church, nil. Influence over children, helping them to choose the best, nil. No accumulated faith or power over others for good.

### *Act IV. An Empty Heaven.*

No treasures laid up there by faithfulness below. No special adaptation to or fitness for life at God's right hand. No understanding of the deep things.

God alone knows the real tragedy of the Empty Pew.

## OUR WELCOME

To all who mourn and need comfort—To all who are lonely and want companionship—To all who pray—To all who love to sing God's praise—To all who sin and need a Saviour, this Church opens wide her doors and in the name of Jesus bids you—**Welcome**—Baptist Church, Simcoe, Ontario.

# ILLUSTRATIVE DEPARTMENT

*A Sermon Without Illustrations is Like a House Without Windows*

## Radioactive Homiletic Illustrations

**The Tongue of a Bee and Your Tongue 610**  
**Prov. 12:18.** "The tongue of the wise is health."

For many years in New Zealand red clover was not a successful crop. It would grow well for one season and then would die without forming seed for another sowing. To ship in seed for every crop was so expensive that not many farmers sowed clover in their fields.

At last a man of science who had examined the clover blossoms and the bees of New Zealand under a microscope, discovered that the whole difficulty lay in the tongue of the bee. The clover blossoms are fertilized by bees, which carry the pollen as they flit from one plant to another in search of honey. But in New Zealand the blossoms were too deep for the tongues of the bees; they could not reach the pollen, and so the blossoms never grew into seed.

When bumblebees from other lands were brought in and turned loose to live and work, red clover blossoms produced the perfect seed for future sowing. The prosperity wrapped up in the clover crops of that great island continent hung, you might say, on the tongue of a bee!

There is another great possibility that hangs on a tongue—not on the tongue of a bee, but on your tongue and mine. When you are asked to do right or wrong, the answer, "Yes," or "No," is on your tongue, and the answer you give will determine the fruit that your life shall bear. When you see another person facing a decision, the word that you speak then may determine the fruit that your friend shall bear through his life. When the question of accepting Jesus Christ is before you, the answer that your tongue gives will determine your life not only here, but in all eternity.

**The Unburnable Promise 611**

**Heb. 11:11.** Among the curiosities of the Bank of England may be seen some ashes, the remains of some bank notes that were burned in the great fire of Chicago. After the fire they were found and carefully brought to the bank. After applying chemical tests, the numbers and value were ascertained, and the Bank of England paid the money to the owners. If a human promise can be worth so much, how much more is the promise of God!

**God with Us 612**

**Rom. 8:31.** In the Uffizi Gallery, Florence, there is a representation of the Battle of Ivry, in which Henry IV of Navarre is waging war. Up in the right hand corner, one can see which of the contending armies will win; for there is pictured

a group of angels with drawn swords, the guiding divine force that will win the day. No wonder one can be strong and of good courage when he can feel a power with him like that. It is God on our side. Caleb and Joshua felt that when they said, "Let us go up at once and possess the land." Cromwell's men felt it when they conquered everything before them; for their battlecry was "God with us." And discouragement will flee like the shade of night before the rising sun when we can feel too that God is with us, that we are doing his will.—*Rev. J. L. Sherrill.*

**The Inviting Path 613**

**Prov. 14:12.** It was a beautiful summer morning. The visitor from the city decided to go for a walk, taking his host's little boy with him. He chose a path that seemed very attractive and inviting. But the little fellow said: "Don't take that path. It's all right at first, but before you get to the woods it leads through the awfulest patch of cockleburrs and weeds you ever saw." This is the trouble with a good many of the paths men travel. They look all right at first, but by and by come the briars and the cockleburrs. Some paths that seem attractive at first lose their beauty farther on. This is true of the paths that lead through the moral as well as the physical world. "There is a way which seemeth right unto a man; but the end thereof are the ways of death." Let us be sure when we choose our paths that the weeds and cockleburrs are not on ahead.

**Influence by Character 614**

**Acts. 5:15.** A young girl began to teach at seventeen and taught for fifty-three years. The last part of her life was given to teaching foreigners in Chicago. Her charm of character and her kindness so won their love and confidence that it was said to her, "She was in her own person a Christianization and Americanization society." A little lad's praise of her was: "It is easier to do things when she is here."

**God and I 615**

**1 Cor. 3:9.** I plucked an acorn from the green-sward, and held it to my ear, and this is what it said to me: "By and by the birds will come and nest in me. By and by I will furnish shade for the cattle. By and by I will provide warmth for the home in the pleasant fire. By and by I will be shelter from the storm to those who have gone under the roof. By and by I will be the strong ribs of the great vessel, and the tempest will beat against me in vain, while I carry men across the



Atlantic." "O foolish little acorn, wilt thou be all this?" I ask. And the acorn answers, "Yes, God and I."—*Lyman Abbott.*

#### God Faithful to Promises 616

**Heb. 10:23.** When William, Prince of Orange, handed a chosen man a written pledge for a high position in his kingdom if the man would support him, the man declined it, saying, "Your Majesty's word is sufficient. I would not serve a king if I could not trust his word." The word of our King is worthy of our fullest confidence, and we can rely on its complete fulfillment.—*Sunday School Chronicle.*

#### "This Bridge not Safe" 617

**John 3:16.** These were the words inscribed upon a structure that spanned a stream in the State of Ohio. An afternoon preaching appointment, six miles away, made it necessary to pass this way. These words of warning caused us to think. If the bridge is condemned, then any person crossing over it is alone responsible. No damages can be collected if the bridge goes down with any one upon it, because the proper authorities have given the timely and all sufficient warning.

While Jesus did not come into the world to condemn the world, yet he did say that he that believeth not is condemned already. When the greatest verse in the New Testament is freely and frequently quoted, how many entirely overlook the solemn warning, "Whosoever believeth should not perish." If the bridge goes down with a crash and one perishes, he alone is to blame, for God in his Word has given ample warning.—*Rev. D. L. Chapin.*

#### Personal Influence 618

**John 1:46.** "Come and see." An atheist going along a country road overtook a colored woman who seemed strangely excited. Her face was glowing with a calm and radiant joy.

"What were you talking about as you walked along?" he asked.

"I nebber knowed I was talking; 'pears like I didn't notice myself. I was thinkin' as I look

on de worl' an' de sky, an' took 'em all in, dat they is all mine—all mine, 'cause I is Christ's and Christ is God's."

He was a learned man, but this was a kind of learning he had never heard of. He was a successful man, but here was such triumph as he had never dreamed of. He listened, full of curiosity, to what the woman had to say; he went away, but the heaven worked, causing him so much thought that he never rested until he also could say: "They are all mine, for I am Christ's."

This kind of influence counts. God owns it. It makes its impression upon the unsaved. The results are a blessing to the one who gives and the one who receives. No apology is needed because of any adverse effects. The earthly end of such a being is peace and joy and satisfaction.—*Central Christian Advocate.*

#### This is My Friend 619

**John 15:15.** "I have called you friends."

Let me tell you how I made his acquaintance.

I had heard much of him; but took no heed.

He sent daily gifts and presents, but I never thanked him.

I was homeless, and wretched and starving, and in peril every hour, and he offered me shelter and comfort and food and safety, but I was ungrateful still.

At last he crossed my path, and with tears in his eyes he besought me, saying, "Come and abide with me."

Let me tell you how he treats me now.

He supplies all my wants.

He gives me more than I dare to ask.

He anticipates my every need.

He begs me to ask for more.

He never reminds me of my past ingratitude.

He never rebukes me for my past follies.

Let me tell you further what I think of him.

He is as good as he is great.

His love is as ardent as it is true.

He is as lavish of his promises as he is faithful in keeping them.

He is as jealous of my love as he is deserving of it.

I am in all things his debtor, but he bids me call him a friend.—*From an old English manuscript.*

## The Preacher's Scrapbook

### INFLUENCE 620

**Eccl. 9:18**

A government surveyor suggests that "goodness" is not the exclusive possession of the white man. While the surveying party was in the field, one of the chainmen became ill. It became necessary to send to a neighboring Indian agency for some one who could speak English to take the place of the sick man. After working a few days, the young Indian who was chosen for this purpose, went to his employer and asked for release. The surveyor, reluctant to give up a competent and much-needed helper, questioned him as to

the reason for going. His answer might give food for thought to many who would regard themselves as his superiors. "I must go back to my own people," he said. "Your young men use bad oaths and if I stay here I may learn them. There is not an oath in the Ojibway language."

The surveyor called his young men together and told them the story. The appeal was not lost upon them. They had erred, as do so many boys, rather through thoughtlessness than purpose. The result was that profanity was almost completely broken up in that camp, and the Indian continued at his work.—*Christian Herald.*

**A BOY WHO KNEW HOW 621****Prov. 22:29**

An American boy, nineteen years of age, once found himself in London, where he was under the necessity of earning his bread. So he went straight to a printing office and inquired if help were needed.

"Where are you from?" inquired the foreman.

"America," was the answer.

"Ah," said the foreman, "from America, seeking employment as a printer. Well, do you really understand the art of printing? Can you set type?"

The young man stepped to one of the cases and in a brief space set up this passage from the first chapter of John:

"Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see."

It was done so quickly, so accurately, and administered a delicate reproof so appropriate and powerful, that it at once gave him influence and standing with all the office. He worked diligently at his trade, refused to drink beer or any kind of strong drink, saved his money, returned to America, became a printer, publisher, author, postmaster-general, member of Congress, signer of the Declaration of Independence, ambassador to royal courts and finally died in Philadelphia at the age of eighty-four. There are more than one hundred and fifty counties, towns and villages in America named after this same printer boy, Benjamin Franklin.—*Exchange*.

**GYPSY SMITH ON FIGURES 622****Luke 15:7**

The Rev. F. Luke Wiseman stated that "in the eight missions conducted by Gipsy Smith we know of over 23,000 men, women, and young people who have publicly declared they want to be on the Lord's side." Gipsy Smith subsequently remarked that he rejoiced over the figures. "I was sitting at a table with some preachers," he continued, "and one, a Scotsman, said, 'How did you get on at your meeting?' I said, 'Oh, so many passed through the inquiry room.' He said, 'Is it safe to count?' I said, 'Well, they counted at Pentecost, and put it down at three thousand.' He changed the subject. Later on the Scotsman said, 'Are you married, Mr. Smith?' I said, 'Yes.' 'Any family?' 'Yes.' 'How many?' he asked. I replied, 'Is it safe to count?'" When the laughter had subsided the Gipsy added: "You count your children, and the Lord counts His. You made enough fuss when your baby was born. The Lord says there is joy in heaven over one. The Church doesn't fuss half enough when sinners are converted."—*S. S. Chronicle—London*.

**SELF-SATISFIED 623****Luke 18:11**

Mr. W. T. Anderson, of South Africa, in a speech in London, said that the native no longer accepts the missionary's teaching without question. One of the missionaries the other day was asked these questions: (1) If God is a just God, why was the Bible given to the whites alone so

that they could sell it to the black for money? (2) The Crucifixion was a crime committed by the whites. That being so, why do you try and get blacks to take a share of the blame? (3) You say all men are sinners. I challenge you to say I am a sinner, as I have kept all the laws all my life. Mr. Anderson created much laughter by quietly adding, "The missionary was saved from a difficult situation by another native who quoted the Kaffa proverb: 'The polecat has a horrible smell, but he does not know it!'"

Leisure is at once the most precious and the most dangerous gift to mankind.

**WITHOUT PAY****624****Luke 7:42**

A working man in England had trouble with his eyes. He consulted his doctor, who said: "There are two cataracts growing over your eyes, and your only hope of preserving your sight is to go and see Dr. ————. I would advise you to go at once; and don't forget to take many pounds in pocket for you might find the fee heavy."

The working man had twenty pounds in the bank and drew it all out.

The specialist examined his eyes and said: "I am not sure whether you can pay the fee. I never take less than a hundred guineas. 'Then,' said the working man, 'I must go blind and remain so.' The specialist replied 'You can not come up to my terms and I cannot go down to yours, but there is another way open—I can perform the operation gratis.'"

And so to the Great Physician "no price we bring," for he asks nothing (and we could pay nothing) *except* our heart's devotion.

**LIVINGSTONE—A REAL HERO 625****Matt. 28:20**

When Dr. David Livingstone returned to Scotland after an absence of sixteen years in Africa, the University of Glasgow desired to honor him by conferring on him the degree of Doctor of Laws. On such occasions candidates for honorary degrees usually expect an embarrassing reception at the hands of the young collegians who are present in full force, bubbling over with boyish fun. But when Dr. Livingstone appeared on the platform they received him with silent respect and reverence. He was gaunt and weary from exposure to sixteen years of African sun and twenty-seven attacks of African fever; one arm, having been rendered useless by the bite of a lion, hung helpless by his side. There stood a real hero who had fought many a battle for humanity, and his presence inspired a feeling of awe in the minds of all present. He told them that he was going back to Africa, partly to open new fields for British commerce, partly to suppress the African slave trade, and partly to open the way for the preaching of the gospel. But the sentiment which stirred all hearts most was this: "Shall I tell you what supported me through all these years of exile among a people



whose language I could not understand, and whose attitude toward me was always uncertain and often hostile? It was this, "Lo, I am with you always, even unto the end of the world."—*The Christian Advocate*.

## WALK WORTHY OF YOUR CALLING 626

Ep. 4:1

Alexander the Great once noticed a powerful soldier act in a cowardly manner. "What is thy name," said the Conqueror. "Alexander," was the reply. "Either deny thy name or do something worthy of it; I will not have a coward of my name."

## TWO WAYS OF RECEIVING DISCOURTESY

1 Pet. 3:8

627

Several years ago two strangers, well-dressed young men, entered a church in a small town in New England, and seated themselves in an empty pew. Presently an elderly woman, the owner of the pew, came to the door, and motioned to them to come out until she should pass to the farther end. They were offended at her discourteous manner, and marched angrily out of the church, refusing to listen to any invitation to remain.

Once the Queen of Sweden visited the city of Heidelberg, in Germany, for medical treatment. While there she went each Sunday to a modest

little church, occupying the back seat in order to escape notice.

One day a scholarly-looking man, plainly dressed, came into the church and took a seat near the pulpit. A few moments later a haughty German lady swept up to the pew, and seeing a stranger in it, ordered him, by an imperious gesture to leave it.

The stranger quickly obeyed, and going into one of the seats reserved for the poor, joined devoutly in the services. After they were over the lady's friends gathered around her, and demanded whether she knew who it was that she had treated so rudely.

"No; some pushing stranger," she replied.

"It was King Oscar, of Sweden," was the answer. "He is here visiting the queen."

Her mortification may be imagined.

"Which played the more manly part, the two vain young men or King Oscar?"

The answer is obvious.

Yet if the young men had been kings they, too, would probably have received with indifference the insult of a foolish woman. Nothing lifts us above scorn and contumely so much as the sense of security in our own position in the world. But who is secure? King Oscar, perhaps, would resent an insult from a greater monarch.

This may be a hint to some vacationer this summer.

# Parables of Safed the Sage

## *The Parable of King George and Queen Mary*

I dreamed a dream last night, and this was the dream. I dreamed that I came to my habitation, and one said unto me, King George and Queen Mary of Great Britain and Ireland, Emperor and Empress of India, Defenders of the Faith, have come to visit at thy house. And Keturah hath sent them unto the Guest Chamber, and hath gone unto the Grocery Stores for something more to eat.

And I said, I will slip upstairs, and put on a Clean Collar, and greet His Majesty and Her Majesty. For I had been in the City, and the day had been Warm.

And as I passed in, I heard a noise in the Kitchen, and I went in. And there was King George in his Shirt-Sleeves, and Queen Mary in a thing I think they call a Negligee, and they were making Tea.

And I shook hands with them both, and we needed not that any one should introduce us, for they suspected who I was that entered the house as if it were mine own, and I had been told that they were there. So we started even.

And I said, Keturah will reproach herself when she remembereth that you English people simply Must Have Afternoon Tea.

And Queen Mary said, We simply Must Have it, and we are having a Lot of Fun preparing it.

And I said, Now that the tea is made, go you into the Living Room and drink it, and I will Excuse myself for a few minutes, and by that time Keturah will be back.

And King George said, We will not leave this Kitchen. Keturah told us to make ourselves at home, and we are doing even as she said, and we never knew before that Tea could be so good.

And I said, There are many disadvantages in the King Business, and one of them must be that the King and Queen cannot have these little impromptu spreads the way I and Keturah do. Behold, I will not interrupt this one. Have a good time together, and when you have finished, the Queen may wash the Dishes, and His Majesty will find the wiping towels in the middle Drawer on the Right Hand Side.

So I left them, and went upstairs to put on a Clean Collar in Honour of their Visit. And before I arrived at the top of the Stairs I awoke.

Now, behold it was a Dream, but the Psychologists of the present day are giving more attention to Dreams than did even the Prophets of old, and this Dream is one that hath a Lesson. It remindeth me that there are very many things which I and Keturah have been able to do, and enjoy together by reason of our not being encumbered by too much of the Honour and Glory and Riches of the world. I am far from assuming that King George and Queen Mary would like to exchange places with us, but I am confident we have had and are having More Fun in life than they. Wherefore do I say unto men and women, Set not your affections on things too high, but magnify in your lives the great interests which unite an Home, and make the most of simple joys.

# HOMILETIC DEPARTMENT

Rev. John Roach Straton, Rev. Leslie E. Dunkin, Rev. Ralph Stody,  
Rev. John Henry Jowett, Rev. Henry F. Burdon

## THE TRUE GREATNESS OF A NATION

Rev. John Roach Straton, New York

Text: "Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance." Psalm 33:12.

A class of deaf mutes was once asked to define gratitude. One of them wrote: "Gratitude is the memory of the heart." Noah Webster could not surpass that. If we will only remember, we must be grateful. As we remember the good blessings of God upon us during the past, gratitude will surely rise up to sing his praises. The self-sufficiency which sees only man's achievements in the triumphs and blessings of today, is short-sighted and superficial indeed; for even the most ordinary and material things of life come to us only through the loving care of God.

Felix of Cantalice became widely famous in his day because he exclaimed so often, "Deo Gratias." Whenever a gift was bestowed, he would not thank the giver, but would exclaim, "Deo Gratias!" until at last he came to be known as "Dr. Deo Gratias." As he walked the streets, the children would romp after him, shouting "Hello, Dr. Deo Gratias!" and he would turn and say, "Yes, Deo Gratias! Bless you, my children!" As we contemplate our blessings surely all in America should exclaim with devout gratitude, "Deo Gratias!"

I. We should be grateful, first of all, for the continuance of life itself. What a privilege to live upon this goodly earth and to be nourished by its bounty! It means that we have stood here in the midst of this marvelous universe—with our glorious chariot wheeling around the sun—the beneficiaries of its manifold blessings, with its great offerings thronging in upon us and its countless invitations and opportunities beckoning to us. Many of us have enjoyed the blessed inspirations of wedlock and parenthood; we have heard the sweet laughter of little children and have felt their warm and trusting arms about our necks. We have enjoyed, too, the companionships of the daily walk, and have had the strengthening influences of the dear human friendships which complete and crown our lives; and through the loves of earth we today look up to the higher Love of heaven.

II. That is a very searching word of Scripture where the Psalmist says, "Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil." Often sorrow is a messenger of blessing, leading us to serene heights of the Spirit. As we look backward, may we not realize that the roses have overmatched the thorns, that the sunshine has been greater than the shadows, and the gladness more than the gloom? It is the crowning strength of those who

have the religious spirit that they can see God behind even the darker providences of life, and "good in everything."

III. But more particularly we are thinking of our national blessings—of those larger facts and forces for which we should all be grateful as American citizens. And, first should we not be grateful to God that in this year our people have seemed to see more clearly the deeper meaning of material prosperity? America is the youngest of the nations, but already she is vastly the richest. Wealth is being created here more rapidly than in any country upon the globe. Within two generations, we have seen our per capita wealth increase from less than \$300 to over \$3,000. We have seen the aggregate national wealth grow from about eight billions to far over 300 billions.

Yet in our prosperity has lurked our deadliest danger. It is the menace of materialism, and it comprehends the misuse and abuse of all the temporal blessings that God has so richly showered upon us. The most searching testing time of a nation, as of an individual, is not adversity, but prosperity. It is the smooth ice upon which we slip. So long as people are fighting their early battles, and struggling against difficulties and dangers, they progress, for the very effort to win against such odds develops fortitude and constancy and strengthens mental and moral fibre. But when the time of affluence and wealth and ease has come, then come temptations to effeminacy and self-indulgence. Our country is at this point today. Our forefathers came here with high ambitions and resolute purpose. They faced the hardships of the wilderness and battled against the dangers of wild beasts and ferocious savages, and they were undaunted by these things. They put their axes upon their shoulders and marched out into the virgin forests and built their homes and their independence by their own sturdy hands. Thus they journeyed further and further West, until the Pacific was reached, and a continent was transformed from native wildness into the abode of culture and civilization.

This achievement was one of the miracles of history. We glory in it, but we are living now upon the strength of body, mind and heart which was developed in our forebears and passed on to their descendants by these efforts. And now we need to ask ourselves what the next generation will be.

IV. We need to get a true perspective for the great practical achievements of our people, and to understand that these things are not ends in themselves, but only means to higher ends. The true greatness of a country is not to be measured



by its material achievements, its military heroes or its successful wars. The material greatness of Greece has perished. But Greece is not dead. She still lives in the works of her immortal minds! She enjoys perpetual youth through the eloquence of Demosthenes and the heroic meter of Homer; through the wit of Aristophanes and the stirring tragedies of Aeschylus; through the mighty thought of Plato and the matchless grace of the marbles of Phidias.

The Empire of the Caesars, too, has crumbled to ruins. The glory of Rome has faded. Her Colosseum is molding away. Yet the "Eternal City" is not dead. She still flourishes in the laws of Justinian, the aspirations of Epictetus and Marcus Aurelius, and the master works of Virgil, Cicero and Caesar!

There is nothing sadder in history than this material decay of nations. And its lesson for us is that a nation's life, like a man's life, "consisteth not in the abundance of the things which it possesseth." We cannot measure true life by material things, and if we would see our country permanently and progressively great, we must regard all her material achievements merely as a foundation upon which we are to build the splendid temple of our mental and spiritual life.

V. The supremacy of the spiritual and ideal over the material and temporal has been recognized in the past year, perhaps as never before. Many have been sick at heart in the years that have gone, because we have so often seen ideals of justice and righteousness and honesty crushed

and hidden in the dusty highways along which the chariots of our material prosperity have passed. But now, through all the choking dust of our temporal advance, we are at last beginning to see the vision of the higher and better things of life. The Great War has demonstrated the supremacy of the spiritual over the material. And despite all the surface selfishness and strife of today, more and more are men coming to realize that "man cannot live by bread alone."

The time has come when we are asking ourselves in the presence of piled up treasures of wealth:

"For what avail the plow or sail  
Or land or life, if freedom fail?"

If the spiritual fails, the success of the material is of little moment at last. Now are we, at last, beginning to put manhood before money and God before gain. We must not allow the splendor of these achievements to be dimmed today by the shame of selfishness—the disgrace of fratricidal strife; and in the quickening of the spiritual forces, wherein dwells America's true and deeper life, lies the way out from the industrial and economic difficulties, which distress the land.

God uses nations as well as individuals to work out his great and beneficent plans among men. The Almighty has lodged with us here, in this free and favored land, the Ark of the Covenant of humanity's hopes. So surely as he led forth ancient Israel for a unique and glorious mission, does he seem to have raised up Christian America for such an hour as this.

## Patriotism

### *An Object Sermon for Children*

REV. LESLIE E. DUNKIN, Huntington, Indiana

*Equipment.* A small American flag and a piece of cloth large enough to wrap around the flag.

*Preparations.* Have a boy to bring the flag and a girl to bring the piece of cloth.

*Assistants.* A boy to operate the flag.

*Presentation.* (The Leader Speaking). What is this I have in my hand? Yes, it is a piece of cloth. I am going to put it on the floor here and ask Luke if he will come to the front and stand on it. None of you would think of anything about his doing anything like that, would you? No, none of you would. We will have him get off of it now and we will examine this cloth. I am going to unfold it and see what we can find. Look at what was inside of the cloth—an American flag. Now what do we think of any person standing on the American flag? We do not like it very well, but none of you knew that that was in the cloth.

It is not the cloth that we think of when somebody stands on the flag. It is what the flag stands for that draws reverence and respect from each one of us. We think of many young men who have offered, and many who have given, their lives that America might live. We think of the thousands and millions of people who have lived to help America become a leading nation of the world. We think of the many things for which the United

States has stood in world affairs. As we think of this, we look with disdain and anger upon the person who would knowingly step on the American flag, for to us that means the tramping on everything in the past—but see, Luke is waving the flag proudly over his head.

We find there are many laws in this Nation. Have you ever heard any person speak lightly of some laws and rather boast of the fact that he or she has violated the law but was not caught? What is that person doing? He is deliberately throwing the Stars and Stripes to the ground and walking on them. He is as much of a traitor as the one who would betray or fight against the Flag that protects him. We as boys and girls, should put a stop to all such treatment of our Flag and our laws. You may not be able to do much right now, but in a few years from now you will be the leading citizen of the United States.

There is a patriotism toward God. We call this building a church. Wherein is it different from any other building? The wood is the same or similar to that in other buildings. It is that for which this building stands, God and his work. In being disrespectful toward this building we are disrespectful to God himself. We do not want to be that way, do we?

# Increases Church Attendance 30 to 50 Per Cent

*Rev. A. J. D. Shoemaker, of Gap, Pa., Did Not Wait for Success  
to Come His Way, But Went After It*

**H**IS limited congregation meant a limited sphere of influence, limited activities. He was putting in long hours with apparently little more than the average appreciation from his church body. Everyone else in the church simply seemed to feel that this was his duty, and left him to advance the interests of the church as best he could.

He saw other churches forge ahead—grow from a mere handful to large congregations of tremendous influence and power in God's work. He saw other Pastors forge ahead—apparently everything they undertook seemed to prosper. They had influence, co-operation, enthusiasm and the necessary funds to carry out much needed work. They found time to do things—and their services were well attended each Sabbath.

Then—he learned the reason! They had means for keeping the community informed of their church activities. Mr. Shoemaker realized that he must have that kind of co-operation and secured it through the media of a parish paper.

## It Proves Successful

"Right from the beginning," he writes, "our parish paper made a change in our church. Many people came to church saying that they were so well pleased with the parish paper left at their door that they thought they ought to go to church. Quite a number have joined the church as a result of parish paper publicity.

## Increases Church Attendance

"As a result of our parish paper the church attendance has increased 30 to 50 per cent. No pastor can afford to be without a parish paper, for what it has done for me it will do for you."

## A Better Hold on Members

The reward was not long in coming. "I find that a parish paper is a very good assistant pastor," he writes, "and much of the success of our church can properly be laid to our paper—Zion's Herald. It gives me an opportunity to get in contact with the business element, and I use the opportunity to advantage."

"A parish paper has a real place in the work of a church. The paper's greatest value lies in the fact that it makes it practically impossible for even the most careless member to forget and loose interest in his church."

## Has Your Church Progressed?

This illustrates what a pastor can do in building up his congregation even under the most difficult handicaps. What the Parish Paper idea has done for Mr. Shoemaker it will do for you. Your Church Paper will reach every man, woman and child within the influence of your church. You can talk with them, tell them of your plans, what you are trying to accomplish. You can break down the barriers of indifference and create an interest, personal responsibility and enthusiasm that will sweep your community and literally fill your church to capacity.

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Grand Rapids, Michigan



# Tuning Up Life. Something New—A Dramatic Dialogue Sermon

*For Children*

## *Sharp Strings and Flat Strings on Life's Violin Make Doleful Discords*

REV. RALPH STOODY, St. Albans, Vermont

The dramatic surprise of unexpected dialogue in a talk to boys and girls can be used to great advantage in impressing the child mind.

This sample of a dramatic dialogue object sermon may be shortened for use as a five-minute talk or it can readily be expanded to fill the full sermon time. When this is done, parents as well as children are pleased. The pastor can do some needed preaching over the juniors' heads, and at the same time make use of the objects and dramatic dialogue which help to clarify and emphasize the message to the benefit of all.

A violinist in the choir loft, coached to make proper replies, takes the second role. When the time comes for the children's sermon the minister turns to the choir and says:

Mr. Violinist: Will you not be so kind as to play a solo for us at this time?

Violinist: I am sorry, but my violin is out of tune.

Minister: What do you mean by "out of tune?"

Violinist: If I played it now it would make discords with the organ.

Minister: What makes it get out of tune?

Violinist: The weather, or the dampness, or the strings stretch, or the pegs slip a little, unless I keep it tuned.

(Violinist tunes A-string with organ. Strikes it very flat.)

Minister: There, is it all right now?

Violinist: No, it's flat.

Minister: What do you mean by "flat?"

Violinist: Well, you see Mr.—, this bow makes the string vibrate and send out the singing tone. When it vibrates too slowly the tone is flat, which means lower than the organ, and if it vibrates too fast it is sharp, which means higher than the organ.

(Violinist tunes it "sharp" to demonstrate.)

Minister: It must vibrate with the organ or it's out of tune?

Violinist: Yes, that's it. (Tunes other strings.)

Minister: What are the names of the strings?

Violinist: G. D. A. E. (Sounds them.)

Minister: Thank you. I think we have all learned something about tuning up today. If we think of it, in one way we have come to Church this morning to be "tuned up" to the organ pitch of God. Like the violin, we sometimes get out of tune. It may be with us as Mr.— said about his violin—the weather has made us out of tune. Cloudy, rainy, disagreeable days are often bad enough, but rains and storms and tempests in life often change the note of a man's life, unless he is careful to keep in tune with the angel songs during such times. The strings of conscience

sometimes stretch so far we find ourselves out of tune, too.

Mr.— told us the names of the strings. What was that first one that went flat and sharp?

Violinist: "A" (sounds it).

Minister: Thank you.

### "A"-ssociate String

Let's call life's "A" string the "A"-ssociate string. When it's flat it isn't vibrating fast enough, he said. When the "A"-ssociates string of our life is flat we are not friendly enough. We do not know or love our neighbors.

When it is "sharp" it is too high. It is vibrating too fast. Some folks have too much neighborly interest. They try to pry into others' affairs, to talk them over unkindly and so gossip about and slander them. Their "A"-ssociates string is "sharp."

Both the unneighborly folks and the too neighborly folks need to tune to Jesus' way of treating his associates. He said, "I have called you friends." He wants us never to be "flat," ignoring our neighbors, or "sharp" by having a gossipy, curious interest in them, he wants us to tune to him as the standard and to have a friendly helpful interest, "loving our neighbors as ourselves."

### "G"-o-l-d String

Minister: Sound another string, Mr. Violinist. (Sounds) What is that one?

Violinist: The "G" string.

Minister: In life let us say that the G stands for Gold. The "G"-o-l-d (pronounce the "G" with emphasis and then the letters "o-l-d" more rapidly) string is often out of tune with God. He wants us to use our money wisely and well. But there are those who are stingy, miserly and mean in their use of money. Their money pitch is "flat." They are not vibrating fast enough. They pinch their pennies until they squeal.

Other people have "sharp" "G"-o-l-d strings. They vibrate too fast. They never can hold on to their money. They are forever using it foolishly and extravagantly.

To tune to God's G-old string we must neither be misers nor wasters. Only for good things should we spend money on ourselves and so generously must we give for those causes that will help earth to be like heaven, that we shall be "laying up treasures in heaven."

### "D"uty String

(Sounds "D" string.)

This is the duty string. I know people whose duty string is very flat. It is not vibrating half fast enough. They are lazy and shiftless and

# MONEY

Is your problem a financial one?

Would you welcome the ideas, the plans, the methods by which others have solved similar problems?

Others have successfully raised needed funds for churches, schools, colleges and similar institutions through our assistance.

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good-for-nothing. I know other people whose duty string is vibrating too fast. They think that work is the most important thing in the world. Mr. Violinist, what would happen if you should tune your "D" string too sharp?

Violinist: I'm afraid it would break.

Minister: That is just what I fear about these folks whose duty string is too sharp. They are so busy on their farms or in their homes or in their stores that they never take time to live and love and learn; to live in the open air and sunshine and beauty of the day, to cherish their families and friends, to learn of the world and of God. Some day, they think they will get down into tune. The danger, I fear, with such slaves to duty is that the string will snap too soon.

God wants us to be industrious—to be always at something worth while. If we tune our Duty string to Christ's we find that we can neither be a duty-slacker nor a duty-slave. He had time for walks and talks, for boat rides and wholesome social gatherings. We learn from him that although duty comes first, we will be made better fit for longer, more valuable duties if we give body, mind and soul a rest and change.

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((Sounds "E" string.))

This is the string the violinist uses to recreate the "willowy note of a wild bird's call," to play the thrilling trills of happiness. We will call it the "E"-ntertainment string of life. Many grouchy, sour-faced folks show us that their happiness string is flat. We call such people "kill-joys." Then there are people whose "E"-ntertainment string

vibrates too fast. They are not in tune because their string is "sharp." Life for them is spent in an endless search for entertainment, diversion, enlivenment—a selfish seeking for selfish pleasure. To tune this string with Christ is easy if we remember that of all men in the world he was the happiest. "Rejoice!" he cried as a greeting to poor sick sufferers. "Be glad!" "My joy be in you!" was one of his legacies for us. To tune to Christ's joy-tone we must find happiness in the same way he did, not by trying to manufacture it, but by creating it in befriending and serving our fellows. That is the way to find the right pitch for this string.

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# Self-Containedness

REV. JOHN HENRY JOWETT, D. D., London, England

Text: "A good man shall be satisfied from himself." Proverbs 14:14.

"A good man shall be satisfied from himself." Then there can be a noble kind of self-satisfaction. There is self-satisfaction which is repellant, an offensive form of conceit. This species of self-satisfaction must be altogether removed from our minds when we seek the interpretation of our text. "A good man shall be satisfied from himself." How else should a good man be satisfied, if not from himself? He could seek satisfaction in the applause which his goodness secures, in the honor of his kindred, in the admiration of a people. But sometimes the honor is not given, the expected gratitude is not forthcoming, the only crown secured is a crown of thorns. Then the good man is driven to seek satisfaction where he should have looked for it before, not in the external rewards of goodness, but in the goodness itself. He must search for crowns and riches where God would have him find them, in rectitude, in calm conscientiousness, in courageous discharge of duty, and not in any form of public recognition or reward. "A good man shall be satisfied from himself."

I. It is a very natural expectation that kindness should meet with the return of gratitude. We say there is some satisfaction in doing kindnesses if they are received by grateful hearts. But oftentimes the gratitude is withheld, and we are profoundly dissatisfied. The absence of any warm-hearted response chills the very spirit of kindness and freezes all the genial currents of the soul. Let us take the counsel of the text, and when gratitude is lacking, let us retire into our own hearts, and find satisfaction in the kindness itself. I keep a flower-garden, and my neighbor over the way keeps bees. Every day his bees visit my flowers, drinking up their finest nectar, and retreating, heavily laden, to increase my neighbor's wealth. My neighbor sends me no supply

of honey in return for what he and his bees obtain from me. The only return I get is an occasional sting! Well, shall I give up the flower garden? Surely, even if I receive no honey, there are stores of delight in the flowers themselves. Let us seek our satisfaction in the flowers we grow. An act is more and finer than its consequences. God "is kind to the unthankful."

II. It seems to be a most fitting thing that duty should culminate in comfort. But we are confronted with the fact that comfort is not always the crown of duty. There are many people who are scrupulous and conscientious, but their sky is overcast. Their way abounds in thorns. They wonder how it is that duty is not rewarded, that the angels have not charge concerning them, that the moral forces of the world do not league together to procure their material success. What is the meaning of it all? Is it not intended to throw us back upon the true wealth, to urge us to seek our satisfaction not in the comfort that duty may bring, but in the duty itself? That is a very elevated word of the psalmist—"I delight to do Thy will." It is a word which indicates great range and wealth of devotion. He found his delight in the obedience itself. He had little or no external comfort or peace. He was compassed about by innumerable ills. External reward for duty done there was little or none, but he gets away back into his own soul, and in the great reality of obedience he found his delight. "A good man shall be satisfied from himself."

III. The great principle has other applications. Let this one suffice. If there be any of my hearers who are workers for the Lord, and who are cast down and disquieted because of apparently fruitless toil, let me give them this counsel—get back into the consciousness of honest work honestly done, and you shall find the brightness there. "Light is sown for the righteous." "A good man shall be satisfied from himself."

---

## Stop Talking! *Children's Sermon*

REV. HENRY F. BURDON, Gilbertville, Mass.

I was in a schoolroom the other day just at the opening of school. The children were moving about and chattering like a lot of magpies. The teacher stepped behind the desk, tapped her bell and said, "Be quiet, children. Take positions. Stop talking."

Immediately every boy and girl dropped into his or her seat. Hands were folded, lips were closed, and you couldn't hear the faintest sound of a whisper.

Now I want to ask you a question: Had they stopped talking? Remember what I said now—there was not the faintest sound of a whisper to be heard in the room. How many think they stopped

talking? All who do raise their hands. You all think so. Well, I am going to disagree with you. I don't think so.

Oh yes, I know, you couldn't hear the sound of a voice but the boys and girls were talking just the same.

We talk in a great many ways. We talk with our pens. You get a letter from a friend and you say, "My friend said so and so in his letter." We say, "God speaks to us in the Bible."

We can talk with our fingers. I had a very beautiful and saintly old lady in my parish once. She was totally deaf. When I wanted to talk to her I would write my questions and answers. The



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last time I saw her I had been away from the place for a long time. I shook hands with her and took out my pen to talk with her as I used to do. She said, "It is no use to write, Mr. Burdon. I have cataracts on my eyes and I can't read writing." Then a member of the family came in and stood beside the old lady. She asked questions and the daughter spelled the answers on her fingers.

We talk with our faces. When I meet a boy with his cap pulled down over his eyes, a cigarette in the corner of his mouth, and an ugly scowl on his face, that boy's face says, "I am a tough."

When I meet a girl all dressed up in ribbons and furbelows looking as though she thought she was about the finest looking body in the world, that girl's face says to me, "I am vain."

We talk with our feet and we talk with our clothes. We talk to people who know us and we talk to those whom we never see but the once and sometimes we talk to people whom we never see.

I was out in a South Dakota town once. I had never been there before and will probably never be there again. I was passing along the street when my eyes fell on a vile symbol in the concrete. Some boy had put it there when the concrete was soft. It had hardened and the symbol was fixed to remain as long as the concrete lasted. Now I do not know who the boy was but he told me a good deal about himself. I knew something about the sort of mind he had and the sort of man he would be if he kept on the way he was going.



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We talk with our actions. Some one has said, "What you do, talks so loud I can't hear what you say." He meant that "actions speak louder than words."

That day in school the boys and girls talked to me in their actions, in the way they did their work, in the way they walked, in the way they recited. I learned a great deal about them and some things about their fathers and mothers too—because you talk about your parents as well as yourselves in your actions.

I read of a little girl near Boston who was afflicted with some sort of disease that made her talk. She talked incessantly for two hundred and sixty-eight hours—over eleven days. But we have been talking longer than that. Some have talked five years, others ten years, some of us have talked a great many years.

Just as long as we have lived we have been talking and we will continue as long as we live. Nor do we stop talking when we die, for God's word says, "He being dead yet speaketh." And Ruskin says, "There is no pulpit from which a man speaks so loudly as the grave."

Let us then be careful what we say in word, in look, in action, in influence, that our lives may be helpful and uplifting.



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# Prayer Meeting Department

## THE MID-WEEK SERVICE The Son of Theodore Roosevelt

One of the last letters of that gallant soldier, Quentin Roosevelt, who was killed in the air service in France, contained the following boyish and open-hearted paragraph:

"I wonder if I ever told you my pet prayer. It was written, I think, by Bishop Potter. 'O Lord, protect us all the long day of our troublous life on earth, until the shadows lengthen and the evening comes and the busy world is hushed, the fever of life is over and our work is done. Then in thy mercy grant us a safe lodging and peace at the last through Jesus Christ our Lord.' I've always loved that prayer and now, when life is hard, and all that is dearest to me is far away, it is a comfort to think that sometime all this will be past and that we shall have peace."

This prayer is worth remembering, not only because it became the staff of comfort to young Roosevelt, but as proving once more that faith in the Lord Jesus Christ is sufficient to sustain courage in the most dangerous hour men and women are called upon to face. It would be well if we all memorized this prayer, and kept it in our own hearts.

\* \* \*

## I. THE TYPICAL AMERICAN A Fourth of July Meeting

Job 2:3

### Expository Notes

Pictures of Theodore Roosevelt were tacked on the walls of several rooms of the summer cottage. A visitor remarked, "You seem to admire Roosevelt!" The hostess promptly replied, "I certainly do. To my mind he is the typical American."

"But he is way beyond the mass of men! The ordinary man is far from being a Roosevelt!"

"I did not say the average American," was the answer. "I said typical American. That is the American at his best."

To us it seems that Theodore Roosevelt represents America better than any other one man. One of his most conspicuous traits was his patriotism—not a theoretical patriotism to be talked about on the platform, but a practical patriotism, willing to fight and work for the country. Not only with his Rough Riders in Cuba did Roosevelt fight; many would do that. But few could be found who would go into the slums of New York City and fight for righteousness. We are willing to listen to such a man on the subject of patriotism. His advice is stiffened by his example.

A Fourth of July meeting may be made from Roosevelt's words:

If there is one tendency of the day which more than any other is unhealthy and undesirable, it is the tendency to deify mere "smartness," unaccompanied by a sense of moral accountability. We shall never make our republic what it should be until as a people we thoroughly understand and put in practice the doctrine that success is abhorrent if obtained by the sacrifice of the fundamental principles of morality. The successful man, whether in business or in politics, who has risen by conscienceless swindling of his neighbors, by deceit and chicanery, by unscrupulous cunning, stands towards society as a dangerous wild beast. The mean and cringing admiration which such a career commands among those who think crookedly or not at all makes this kind of success perhaps the most

dangerous of all the influences that threaten our national life. Our standard of public and private conduct will never be raised to the proper level until we make the scoundrel who succeeds feel the weight of a hostile public opinion even more strongly than the scoundrel who fails.

\* \* \*

A man to amount to anything must be practical. He must actually do things, not talk about doing them, least of all, cavil at how they are accomplished by those who actually go down into the arena and actually face the dust and the blood and the sweat, who actually triumph in the struggle.

\* \* \*

If we do not see that the immigrant and the children of the immigrant are raised up, most assuredly our own children and our children's children will be pulled down.

\* \* \*

The leader for the time being, whoever he may be, is but an instrument, to be used until broken and then to be cast aside; and if he is worth his salt he will care no more when he is broken than a soldier cares when he is sent where his life is forfeit in order that the victory may be won. In the long fight for righteousness the watchword for all of us is, spend and be spent. It is a little matter whether any one man fails or succeeds; but the cause shall not fail, for it is the cause of mankind. We, here in America, hold in our hands the hope of the world, the fate of the coming years; and shame and disgrace will be ours if in our eyes the light of high resolve is dimmed, if we trail in the dust the golden hopes of men. If on this new continent we merely build another country of great but unjustly divided material prosperity, we shall have done nothing; and we shall do as little if we merely set the greed of envy against the greed of arrogance, and thereby destroy the material well-being of all of us.

\* \* \*

I preach to you, then, my countrymen, that our country calls not for the life of ease but for the life of strenuous endeavor. The twentieth century looms before us big with the fate of many nations. If we stand idly by, if we seek merely swollen, slothful ease and ignoble peace, if we shrink from the hard contests where men must win at hazard of their lives and at the risk of all they hold dear, then the bolder and stronger peoples will pass us by, and will win for themselves the domination of the world. Let us therefore boldly face the life of strife, resolute to do our duty well and manfully; resolute to uphold righteousness by deed and by word; resolute to be both honest and brave, to serve high ideals, yet to use practical methods. Above all, let us shrink from no strife, moral or physical, within or without the nation, provided we are certain that the strife is justified, for it is only through strife, through hard and dangerous endeavor, that we shall ultimately win the goal of true national greatness.

\* \* \*

None of you are worth anything as citizens, none of you can be worth anything as citizens, if you have not the fund of moral qualities which find expression in love of country, love of neighbors, love of home, which make you honest, decent, clean living, right thinking. None of you will be worth anything if in addition to those qualities you have not the courage, physical and moral, without which no American citizen can do his

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full duty as a citizen. And yet, back of them and in addition to them, we must have the sanity, the common sense, the just judgment which neither hysterically overemphasizes nor blindly refuses to acknowledge the wrongs that exist and the ways in which those wrongs must be cured.

\* \* \*

Bodily vigor is good, and vigor of intellect is even better, but far above both is character. It is true, of course, that a genius may, on certain lines, do more than a brave and manly fellow who is not a genius; and so, in sports, vast physical strength may overcome weakness, even though the puny body may have in it the heart of a lion. But, in the long run, in the great battle of life, no brilliancy of intellect, no perfection of bodily development, will count when weighed in the balance against that assemblage of virtues, active and passive, of moral qualities, which we group together under the name of character; and if between two contestants, even in college sport or in college work, the difference in character on the right side is as great as the difference of intellect or strength the other way, it is the character side that will win.

\* \* \*

The true Christian is the true citizen, lofty of purpose, resolute in endeavor, ready for a hero's deeds, but never looking down on his task because it is cast in the day of small things; scornful of baseness, awake to his own duties as well as to his rights, following the higher law with reverence, and in this world doing all that in him lies, so that when death comes he may feel that mankind is in some degree better because he has lived.

Roosevelt's last message to the American people was: There must be no sagging back in the fight for Americanism merely because the war is over. We have room

but for one flag, the American flag, and this excludes the red flag, which symbolizes all wars against liberty and civilization, just as much as it excludes any foreign flag of a nation to which we are hostile.

We have room for but one language here and that is the English language, for we intend to see that the crucible turns our people out as Americans, of American nationality, and not as dwellers in a polyglot boarding-house; and we have room for but one soul-loyalty and that is loyalty to the American people.

\* \* \*

All these are Roosevelt's own words. Here is his opinion as to the secret of his popularity:

Once, after Colonel Roosevelt had brought an audience to a high pitch of enthusiasm and patriotic exaltation, some of his friends disputed as to what it was in his speeches that won such instant response from the people. One man thought it was due to Roosevelt's picturesque personality, and another thought that it was the force behind his utterances. Roosevelt listened to each opinion with a smile, and then remarked thoughtfully:

"Gentlemen, you are all wrong. Each of the things that you have mentioned may have slight effect upon my audiences, but that makes them listen to me is my sincerity. They know that I mean what I say."

That, after all, was the secret of Roosevelt's tremendous popularity with the masses. He always meant what he said. Behind him was a record of fair play and square dealing. In his many battles for the common good, he had uncompromisingly stood by his guns, which were loaded with a sincerity that none could prevail against.

Who can touch the creative spirit of a Roosevelt without feeling the inspiring thrill of contact with a great life? His contribution to the youth of this



generation is well summed up in his own words: "In life, as in a football game, the principle to follow is: Hit the line hard; don't foul and don't shirk, but hit the line hard! I wish to preach, not the gospel of ignoble ease, but the doctrine of the strenuous life, the life of toil and effort, of labor and strife; to preach that highest form of success which comes not to the man who desires mere easy peace, but to the man who does not shrink from danger, from hardship, or from bitter toil, and who out of these wins the splendid triumph."

\* \* \*

#### Plan of Our Meeting

This meeting needs an audience of youth; especially of boys. Exhaust the devices at your command to get all your boys out that night. Trim the room with flags. Exploit your Boy Scouts (and Girl Reserves if you have them). Have them march in uniform to reserved seats, with drum, cornet, etc.

Roosevelt is a good ideal for youth, and fortunately, he is attractive to the lads.

Ask some man in the community, who is an admirer of Roosevelt, to make a short speech about him.

Perhaps some young man may tell of Roosevelt's famous phrases, such as: "Don't foul and don't shirk, but hit the line hard;" the strenuous life; a square deal, etc.

Give out the quotations from Roosevelt's own words in these pages for different youths to read. Use every effort to uphold in a convincing manner our typical American, Theodore Roosevelt, as an ideal for American youth.

\* \* \*

## II. THE PAGEANT OF LIFE

2 Cor. 2:12-17.

#### Expository Notes

**"Fightings and Fears:"** Work and worry! While at Ephesus, Paul had received word that the church in Corinth, for which he had toiled for a year and a half, was in trouble and turmoil. Among its members were bickering and immorality, doubt and misunderstanding, pride and calumny—many things which disappointed and grieved the great apostle sorely. His work seemed to have been in vain; himself defeated. He sent some of his helpers to Corinth to adjust matters there. Some time later Paul went to Troas and to Macedonia, hoping to meet the messenger, Titus, returning with the result of the visit of the deputation to Corinth. He tells the Corinthians this in a letter which he writes, probably from Philippi. Then he doesn't stop to tell them that here he met Titus, but, in Paul's fashion of "going off at a word," he breaks out into thanksgiving, viewing his experiences in the guise of the pageant of a Roman triumph.

After all he was not the general of his campaign but the Lord Jesus Christ, who could not be defeated. And Paul's memory recalled that a few years before, he, himself, had been an active and bitter enemy of Jesus, fighting him with all his power. And Jesus had conquered him, brought him to entire submission. Jesus was like the victorious general entering Rome with the gorgeous procession of a "Roman triumph."

The Roman general came into Rome as a conqueror, celebrating his victories in a brilliant pageant. The general, his friends and his officers rode in splendid chariots, the soldiers marched in clanking armor, the spoil of the campaign—modern word "loot"—was displayed to the gaping populace, and the captives—the warriors, the nobles, perhaps the king and queen of the conquered nation—walked in the procession in chains before the exulting crowds that lined the streets.

Well, if Jesus was the victorious general, where would Paul be in the procession? Among the friends, the trusted officers? O no! Paul cannot forget his vigorous warfare against this Jesus of Nazareth, his

"threatening and slaughter against the disciples of the Lord." Paul's place is among the captives. He is "led in triumph" by the Lord. (See Am. Rev. which translates the original more accurately than the King James Version.) The "triumph" appealed to other senses than sight. Fragrance from garlands of flowers filled the air, the odor of incense rose from altars along the route of the procession.

When the procession reached the Capitoline Hill some of the captives might be taken into the dungeon of a neighboring prison and put to death. Farrar says: "Thus the odors which to the victor and the spectators were a symbol of success and glory, were to the captive victims an odor of death."

Paul likens his message of the Gospel of Christ to this fragrance. And he sees a likeness in the effect. To some the fragrant air was a savor of life, and to some, of death. So some hear the gospel message, believe it and win eternal life. Others reject it and go on to condemnation and death.

Paul never makes his metaphors "go on all fours." Two differences are seen between the Roman triumph and the pageant of life. Paul was a willing captive to Christ. He gives thanks for his captivity. When he wrote to the Romans he introduced himself as a 'servant of Jesus Christ.'—so translated into English, but literally "a slave of Jesus Christ."

In the pageant of life each chooses for himself whether the gospel message shall be a savor of life or of death. But still the Great Commander orders the battle of life and brings all its trials and struggles, and even disappointments, to a triumphal end.

The editor of the St. Louis Christian Advocate writes: "I am such a prisoner," Paul says. "Jesus is the triumphant conqueror. I have no word as to where I shall go or when. I am led about. I am part of a captive procession."

The great Missionary to the Nations abandons himself to the destiny which has befallen him. He even rejoices in it and thanks God. If he is but a poor prisoner, with no control over his life, the pageant is, at least, a glorious one. His Lord conducts it. No earthly conqueror could hope to stage such a procession. His General was one who could lead captivity captive. The prisoners were willing prisoners.

The victorious procession was to stream on and on, to enter at last through the gates into the City. In it were the saints and martyrs. Prophets of old marched close up to the Leader. It wound downward through the centuries, ever lengthening, ever more glorious. Its destination was heaven, its objective the day of crowning.

As with increasing experience of its vicissitudes we look back upon life, upon its disappointments, its sudden and unlooked for readjustments, its ever onward movement seems to take on a sort of order. We see recurring over and over the evidence of a guiding hand. Some One was leading. There is a great Commander.

\* \* \*

## III. SEASONABLE SPEECH

Motto for the Week: "Let your speech be always with grace, seasoned with salt." Phil. 4:6.

Hymn: "Kind words can never die."—Miss Hutchinson.

Scripture: James 3:1-18.

Meditation: Seasonable Speech.

Text: "A word spoken in due season, how good it is." Prov. 15:23.

There are a few over-pious and over-talkative Christians, but the being too reticent, too reluctant about speaking in the interests of Christ and of his kingdom, is a much more prevalent fault. It is difficult to account for this condition of things. There is



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no hesitation among us about speaking of other things we account good. We will commend our physician, tell of the pleasant things in art or in nature we have discovered, speak of our social joys, and of our business prospects or hopes; but how dumb we become the moment the matter about which we ought to speak has anything to do concerning religion or religious hopes or fears, consolation, or duties. Yet there is no region in which "a word in season" can prove more truly an apple of gold in a picture of silver. "A word in due season, how good it is!"

I. A word of comfort. Is it not true that we too carefully seal up our lips when our friends are in trouble and sorrow? To be sure, we have no right ruthlessly to intrude or thoughtlessly to thrust upon the troubled our attentions. But where one heart is bleeding from such lack of wisdom and tact, a hundred are bleeding from the lack of the good word in season that ought to be spoken.

At the first almost overwhelming suddenness and awfulness of one's grief, silence on the part of friends may be golden; but continued silence only dams up the flow of the soul and drowns it in the backwaters of grief. A kind word of sympathy spoken in due season

how good it is! What a relief, what a source of comfort, what an uplifting and inspiring thing it can be!

II. A word of encouragement. We can have no idea, unless we stop and think, how really many people there are in this world in need of encouragement. People bear their burdens, do their work, work out their life-problems almost alone. Children try to be good, but no one seems to know it or notice it, or to speak a single word of appreciation or encouragement. A young boy whose heart was hungry for such a word said to his father, "Papa, you often scold me and tell me when I do wrong, and I am sure I must deserve it; but, Papa, why do you not sometimes tell me when I do please you, and do what you think I ought?"

Another boy we know of told his father of some good feat he had accomplished. The father heard the account in silence, but the boy broke in: "Why don't you say 'Whoopee!'"

But boys and girls—the children—are not the only people who are hungry for a word of encouragement. Watch for chances, and among the young and old, the rich and poor, among people of all classes and conditions, among even your neighbors and most intimate friends and associates—yes, in your own family circle—





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you may find those in need of and who will greatly appreciate and be inspired by a word of encouragement. They will go on their way rejoicing, feeling, if not saying, "A word of encouragement spoken in due season, how good it is!"

III. A word of warning. A word of warning may be as faithful and full of love as a word of comfort or of encouragement, and just as much needed. The warnings of the Bible are all as truly love-prompted as the wooings are.

A young man who had been an active Christian grew cold, and began to neglect the church and his spiritual duties. Happening to say, in casual remark to a friend, something about the time of day, and adding that his watch had been losing time lately, that friend, with an earnest look on his face, said: "Have not you been losing time lately?" That was all the friend said, but the reference was understood, and the young man afterwards testified that it was a good word of warning reproof, spoken in due season, and that it was most wholesome and good for him.

IV. A word of wooing. Winning souls is a high art. Nothing within the compass of human endeavor can be compared with it in grandeur of object or remunerative result. And yet there is no other duty, perhaps, from which the average Christian so instinctively shrinks and whose neglect is so widely prevalent. One reason may be that we do not apprehend the simplicity of our opportunities; but another reason certainly is that we fail to measure rightly the value of just "a word in season."

\* \* \*

#### IV. THE LADDER AT BETHEL

"And he dreamed, and behold, a ladder set up on the earth and the top of it reached to heaven." Gen. 28:12.

Jacob had grossly deceived his old father Isaac, and defrauded Esau, and now must flee for his life. He came to Bethel, which was called Luz, at the first. This was a place twelve miles north of Jerusalem. Out under the skies on the barren hill side he laid himself down to sleep, taking of the stones that lie so plentifully about for a pillow. He was a solitary man, unattended by servant or camel. He was a weary man, for he had traveled fifty long miles that day. He was a guilty man, conscious of having wronged another. Is it any wonder, then, that his was a restless slumber? "And he dreamed," etc.

I. Restlessness is due to distance from God.

The thing that made Jacob so deeply anxious was the thought of guilt, and therefore alienation from God. The heathen uniformly think of placating their gods. We all retain hope of in some way retaining God's favor. It is said that we dream of what we were last thinking of before we went to sleep. What Jacob wanted was communion with God, and so he dreamed of an open way to it.

II. The main meaning of the ladder symbol.

It was a symbol of communication between earth and heaven. In it Christ was prefigured. Here is the Gospel in the Old Testament. Here is the parable of the prodigal son foreshadowed. Here is revealed God's saving love.

1. A ladder is a symbol of possible salvation. A ladder suggests use in perilous emergency. Here is a sinking ship; from the side a ladder is thrown to reach the life-boat. Here is a burning house, up the side a ladder is run for the rescue of souls. A ladder is intended for immediate use. Here, then, is the Gospel "Now" back in the Old Testament.

2. A ladder suggests communication. Here to Jacob was the way of communication with Heaven. Here was nearness to God. Here was opportunity for intimate converse with the spiritual. This is the thought caught by the writer of that wonderful hymn, "Nearer, My God, to Thee."

III. This occurrence tells us that the Christian's career is upward. The lower end of the ladder was on the earth, and the ladder reached to heaven. It ended at the throne. So the Christian is always stepping away from the old up to the new. He is mounting toward God. He is climbing the ascent to God. Our ascent, of course, is gradual:

"Heaven is not reached by a single bound.  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies,  
And we mount to the summit round by round."

IV. The value of a vision of God. Looking up at the sun and then down to the earth we see the sun everywhere. We cannot look into the face of God and then forget it. Jacob never got away from his vision. Thirty years after he came back and built an altar on this spot. The recollection stayed with him. So it is with us when once we have had a higher vision of God. We carry it through a lifelong journey, and it influences our every act.

V. The value of spiritual dreaming. A high ideal once presented to us continues to be a help toward a noble life. This was a time of spiritual exaltation to Jacob. God showed him wonderful possibilities for future pure and holy living, coupled with aspirations heavenward. He felt the influence of this dream throughout his life. So God gives us spiritual dreams, times when he shows us high ideals for our lives, and then, as with Moses, he says to us: "See that thou make it in all things after the pattern shown to thee in the mount." Let us try to make our lives come up to our best dreams.

\* \* \* \* \*

When faith in God goes, man the thinker loses his greatest thought.

When faith in God goes, man the worker loses his greatest motive.

When faith in God goes, man the sinner loses his greatest help. *Only Savior.*

When faith in God goes, man the sufferer loses his securest refuge.

When faith in God goes, man the lover loses his fairest vision.

When faith in God goes, man the mortal loses his only hope.

—H. E. Fosdick

#### Famous Last Words

"I wonder if it's loaded? I'll look down the barrel and see."

"Look at this wire hanging down into the street! I'll throw it to one side."

"I wonder how much electricity these wires carry? I'll touch this one and see."

"I wonder whether this rope will hold my weight!"

"Which one of these is the third rail, anyway?"

"Listen! That's the interurban whistle. Step on the accelerator and we'll beat it across."

"That firecracker must have gone out. I'll light it again."

"It's no fun swimming here. I'm going out beyond the life lines."

"Watch me skate past the 'Danger' sign. I'll bet I can touch it!"

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I. J. SWANSON

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New York, Prof. Bradbury of Newton Theological Institution, Newton Center, Mass., and President Milton G. Evans, Crozer Theological Seminary, Chester, Pa.

It is a comprehensive and important list of books they have sent us. You can make a selection from it that will help you immensely in your preaching and in the work of your parish, because these books deal with vital themes. We note with pleasure that many of the books in the list have been reviewed in *The Expositor*. *The Expositor* includes also a few titles of its own selection in the list which follows:

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	For Pulpit and Platform, <i>English</i> .....	Macmillan
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	The Preacher and the People, <i>McConnell</i> .....	Abingdon Press
	Preach It Again, <i>Clausen</i> .....	Judson Press
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	That the Ministry Be Not Blamed, <i>Hutton</i> .....	Doran
Evangelism	The Prophetic Ministry for Today, <i>Williams</i> .....	Macmillan
	The Pastor and Evangelist, <i>Goodell</i> .....	Doran
	Heralds of a Passion, <i>Goodell</i> .....	Doran
	Parish Evangelism, <i>Fagley</i> .....	Revell
	Evangelistic Preaching, <i>Davis</i> .....	Revell
	Plans for S. S. Evangelism, <i>Brown</i> .....	Revell
	Essentials of Evangelism, <i>Joseph</i> .....	Doran
	Letters on Evangelism, <i>Hughes</i> .....	Abingdon Press
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Church Administration	The Church in America, <i>W. A. Brown</i> .....	Macmillan
	Decently and In Order, <i>DeWitt</i> .....	Morehouse
Sunday School Administration	Organization and Administration of Religious Education, <i>Stout</i> .....	Abingdon Press
	Sunday School Teachers' Manual, <i>Groton</i> .....	Jacobs
	The Organization and Administration of the Sunday School, <i>Brown</i> .....	Abingdon Press
	Church School Administration, <i>Fergusson</i> .....	Revell
	Building a Successful Sunday School, <i>Burroughs</i> .....	Revell
	Organizing the Sunday School, <i>Cope</i> .....	Doran
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	How to Teach Religion, <i>Betts</i> .....	Abingdon Press
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	The Home God Meant, <i>Luccock</i> .....	Westminster Press



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	Psychology of Religion, <i>Coe</i> .....	University of Chicago Press
	Psychology of Religion, <i>Thouless</i> .....	Macmillan
	The Thoughts of Youth, <i>Drury</i> .....	Macmillan
	Pageantry and Dramatics in Religious Education, <i>Meredith</i> .....	Abingdon Press
	The Dramatization of Bible Stories, <i>Miller</i> .....	University of Chicago Press
Missions	Spread of Christianity in Modern World, <i>Moore</i> .....	University of Chicago Press
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**The Interest of the Bible**, by John Edgar McFadyen, D.D., 307 pp., Doran, New York. Eighteen papers published at various times in various magazines, on certain aspects of the many-sided interest of the Bible—literary, biographical, historical, theological, devotional, reflective, and practical. Some of the topics discussed are, Do we Need a Revision of the Old Testament? The Future Life in the Old Testament, Communion with God in the Bible, and the Social Message of the Prophets. Informing, richly suggestive studies, that will interest laymen as well as ministers.

**A Brief Biblical History of the Old Testament**, by Prof. Foakes-Jackson, 210 pp.

**A Brief Biblical History of the New Testament**, by Prof. Foakes-Jackson and Dean Smith, 258 pp., Doran, New York. Each volume gives a scholarly, up-to-date, and condensed account of the division of the Bible with which it deals. These volumes are intended primarily for use in school and college, but are of value to the general reader as well. Sufficient help is given from archeology, geography, contemporaneous history, and, in the case of the New Testament, on the date and authorship of the several books, to make the story clear and plain. The aim of the authors is to impress the central teaching of the Old Testament, that righteousness exalteth a nation, and of the New Testament, that Christianity centers in the person of its Founder.

**New Testament Greek for Beginners**, by J. Gresham Machen, D.D., 285 pp., Macmillan, New York. This useful manual of instruction on how to acquire a reading knowledge of New Testament Greek, fills a needed place. It is based upon the author's fifteen years of experience in teaching the subject. It is intended for the use of those who have no previous knowledge of the language, as well as for those whose knowledge of the subject is "rusty." Every minister with even a High School education can learn to read his Greek New Testament by a diligent study of this manual. A good reading knowledge of New Testament Greek will open up new treasures of meaning that are hidden to the man who knows his New Testament only in English.

**The Beloved Disciple**, Studies in the Fourth Gospel, by A. E. Garvie, D.D., 267 pp., Doran, New York. A new book on the authorship of the Fourth Gospel and on various aspects of its interpretation by one of the foremost Scottish scholars of our day. Dr. Garvie is widely read in the literature of his subject, and has studied and reflected on Johannine problems for many years. He has now reached conclusions as to the authorship and interpretation of the Fourth Gospel, which seem very satisfactory and convincing. The prologue and the appendix, he thinks, are from the hand of a redactor, the "witness," whom Dr. Garvie identifies as "the Beloved Disciple," furnished to the evangelist who wrote the main body of the Gospel his reminiscences and reflections. For the identity of "the Beloved Disciple," you must read Dr. Garvie's book; his theory is plausible and quite convincing. Dr. Garvie's interpretation of the Gospel itself in

working out the problem of its authorship, is most illuminating.

**The Acts of the Apostles**, with an Introduction and Commentary, by A. W. F. Blunt, B.D., 272 pp., Oxford University Press, England. A useful volume in the Clarendon Bible series, which is designed for study in schools and colleges. Its viewpoint is that of the assured results of modern scholarship. The text used is that of the English R. V. A brief but clear and helpful commentary.

**God in the Old Testament**, by (the late) R. A. Aytoun, M.A., 263 pp., Doran, New York. The author, whose early death was a loss to British scholarship, traces with scholarly and spiritual insight the growth of the Hebrew idea of God, from its crude belief in Jehovah as a tribal God down to the lofty conception of Him as the God of all the earth and the universe.

**Inspiration**, by Nolan Rice Best, editor of "The Continent," 160 pp., Revell, New York. This is a confession of faith in the Holy Scriptures by one who describes himself as a "liberal within orthodoxy." He holds to the Bible as "the only infallible rule of faith and practice," but frankly admits the human elements in it, and does not think it inerrant except in its teaching of religion. He feels that there is room in the church for all, liberal and orthodox alike, who believe in the inspiration, authority, and abiding value of the Bible. The book is written in a fine, irenic spirit.

**Our Faith in God Through Jesus Christ**, by J. Ernest Davey, M.A., 139 pp., Doran, New York. This book embodies four lectures on its general topic, answering affirmatively the questions, Is such a faith reasonable, necessary, effective, and final? These lectures made a profound impression upon the student audiences which heard them, and in their book form will appeal with equal force to all thoughtful persons, as a genuine and powerful and convincing argument for the validity of the Christian belief in God.

**Our Common Faith**, a Symposium, 136 pp., Doran, New York. Six notable addresses delivered in December, 1921, in St. Ann's Church (Anglican), Manchester, England, by leading Nonconformist ministers, at the invitation of the Rector. Such an invitation is unusual in England, and may be considered as one of the hopeful signs that reunion of the churches is at least being seriously considered. The addresses are on various clauses of the Apostles' Credo. They are all able, but the one on "I Believe in Jesus Christ," by Rev. A. S. Peake, the famous Biblical scholar, is the most noteworthy.

**The Biological Foundations of Belief**, by Wesley Raymond Wells, Ph.D., 124 pp., The Gorham Press, Boston. Confirms the value of religion, considered from the biological point of view, as part of the struggle for life. Religious beliefs, the author maintains, may be biologically valuable and morally necessary, regardless of their truth. The author does not undertake either to affirm or deny, in this book, the objective truth of the Christian religion.

**Man and the Attainment of Immortality**, by Prof. James Y. Simpson, New College, Edinburgh, Scotland, 342 pp., illus., Doran, New York. The author succeeded Henry Drummond as Professor of Natural Science at Edinburgh. This is a great and challenging book. It will delight liberals, and distress conservatives. Both those who accept and those who reject the evolutionary hypothesis, with reference to man, ought to read this book, if they desire to know how a Christian of eminent scientific attainments regards



evolution. Prof. Simpson traces the development of man from his lowliest beginnings, hampered by the brute inheritances, up to his emergence as a spiritual being sharing the love and life of God. The theological part of this book has chapters on God and the World, the Scriptural doctrine of Immortality, and the Historic Jesus and the Cosmos. The author holds that the Scriptures do not teach that man is naturally immortal, but must achieve immortality by union with God through Jesus Christ. In this we think he confuses the quality of eternal life, which Jesus does indeed impart, with merely endless duration of life, which seems to us the Scriptures plainly teach.

**Heaven and Hell**, In Comparative Religion, by Dr. Kaufman Kohler, President Emeritus, Hebrew Union College, Cincinnati, 158 pp., Macmillan, New York. This inquiry into the nature of heaven and hell as taught in Dante's immortal "Divine Comedy," comes to us from the pen of a distinguished Jewish scholar. He tells us that Dante's philosophy of the after-life had in it elements not only from the Old and New Testament Scriptures, but also from Babylonian and Egyptian, Hindu and Persian, and Classical sources. Their embodiment by Dante in lines of undying beauty and splendor ought not to blind us, Dr. Kohler reminds us, to their outworn mediaeval thought-forms. Their inner essence abides: hell and heaven are within the human heart; sin makes life a hell, and righteousness makes it a heaven.

**Godless and Hopeless**, by J. M. Williams, 55 pp., The Standard Publishing Co., Cincinnati. An essay, showing in a convincing way the godlessness and hopelessness of materialism, which is without a sure foundation for character, without any sense of guidance or help, and without hope of a life beyond.

**What Is True Religion?** by Robert J. MacAlpine, M.A., D.D., 206 pp., Revell, New York. There is special value in these sermons in that they give us some idea of the kind of preaching which has made it necessary to double the previous seating capacity of the author's church, which is now the largest in Buffalo. It is the Central Presbyterian. What are these sermons' special qualities? They are constructive—builders of Christian life and service; Scriptural—the Gospel is still the power of God unto salvation; expressed in modern thought-forms—they speak the language of the people and not of the scholar; and they abound in fresh and striking illustrations. And there is a consecrated personality behind them, a magnetic personality, some impression of which we get even from the printed page.

**The Armor of Youth**, by Walter Russell Bowie, D.D., Rector Grace Church, New York, 175 pp., Revell, New York. Forty-five short addresses to boys and girls. Dr. Bowie has a decided talent—it is an unusual gift—for this sort of "talk;" chooses arresting topics, of practical value; and expresses them in a simple, direct, and practical way, that appeals to youth. Ministers will find this a suggestive book on the kind of sermonettes that "get across" to children.

**The Children's Six Minutes**, by Bruce S. Wright, 115 pp., Doran, New York. Another preacher with a decided gift for talking to children. These fifty-two sermonettes, both in topic and treatment, have interesting and original qualities. The memory verse and memory hymn which are given at the close of each talk are a happy inspiration.

**The Men's Class in Action**, by F. Harvey Morse, 247 pp., Doran, New York. A complete handbook of the Men's Class, covering organization, courses of study (with bibliography), records, finances, social activities, advertising, spiritual service—in short, every phase of the subject. Invaluable for leaders of Men's Classes.

**The Soul of Modern Poetry**, by Rev. R. H. Strachan, D.D., 259 pp., Doran, New York. By "modern poetry," Dr. Strachan means chiefly, but not exclusively, the poetry of the last twenty years; and by its "soul," its inner meanings and values for life. These latter he finds to be creative and spiritual. In developing this theme, he gives critical estimates of Bridges, Rupert Brooke, Drinkwater, Masefield, Hardy, Francis Thompson, Noyes, Meredith, Walter de la Mare, and others, with illustrative quotations from their poems. A fine piece of analysis and interpretation of the "messages" of modern poets. There is a lot of splendid "sermon-stuff" in it.

**The Healing Shadow**, by William A. Quayle, 298 pp., The Abingdon Press, New York. Bishop Quayle's admirers and friends—their name is Legion—will welcome this new volume of his sermons. They exhibit the qualities which have made him famous in the American pulpit—"humanness," spiritual insight, colorful diction, sweep of imagination, originality, and power to kindle faith and move to action.

**Contacts With Non-Christian Cultures**, by Daniel Johnson Fleming, Ph.D., 189 pp., Doran, New York. A case-book of actual experiences and problems arising in mission fields, through contact with non-Christian customs, manners, and religious practices, and requiring a solution that shall be tolerant, broad-minded, considerate of alien prejudices, and yet definitely Christian. These "cases" bear upon matters of doubtful expediency, attitude to non-Christian religions, Sunday observance, the Christian family, economics, etc. A valuable book for missionary recruits; and it will stimulate the general reader to greater sympathy with missionaries, by its account of the problems they meet.

**The Seven Deadly Sins**, by Norman M. Caie, George H. Doran Co., New York. \$1.00. These are sermons on "Pride," "Envy," "Anger," "Sloth," "Avarice," "Gluttony" and "Sensuality." They have a fascinating old-world background and are fresh and vigorous. They have literary charm.

**The Dramatization of Bible Stories**, by Elizabeth Erwin Miller, 162 pp., illus., The University of Chicago Press, Chicago, Ill. It is now being generally recognized that the dramatization of Bible stories by the children themselves has great educational and religious value. Miss Miller here tells in detail how to dramatize these stories, and how costumes, properties, scenery, etc., may be "home-made." A clear, explicit manual on this subject.

**In Naaman's House**, by Marian McLean Finney, 295 pp., The Abingdon Press, New York. An absorbing romance of the days of Naaman, in which the great captain and the little maid who suggested his going to Elisha for cure of his leprosy, are the central figures. Her love story is woven into the romance. The land, the people of that far off day, their customs, their life, are all here made real and vivid to us. The story holds the reader's attention from start to finish.

**The Church on the Avenue**, by Helen R. Martin, 348 pp., Dodd, Mead & Co., New York. A powerful story of the reactions of two clergymen to the monied interests in their respective churches. Robert Watts, "the inveterate compromiser with Christian principles," who stifled his conscience to please the selfish rich, had his path made pleasant by the people to whom he catered; Clement Calloway who refused to be silent in the face of wealth which corrupted society and oppressed the poor, was regarded as "an intolerable nuisance" and was repudiated by the church. These instances are not typical, but there are just enough of them to justify the story and make the Church do some serious thinking about the peril of dictation to the ministry by the selfish rich.

**America and the World Liquor Problem**, by Ernest H. Cherrington, LL.D., 182 pp., The American Issue Press, Westerville, Ohio. This important volume deals with the international aspects of the liquor problem, viewed in the light of American prohibition policies. It is quite a complicated situation. The duty of America, Dr. Cherrington thinks (and we agree with him), is to use every practical influence to initiate and carry to success a world movement against alcoholism.

**More Beetles**, by J. Henri Fabre, 322 pp., Dodd, Mead & Co., New York. Fourteen fascinating studies of as many different kinds of beetles, by that remarkable naturalist, M. Fabre. He wrote with the accuracy of a scientist, the charm of a novelist, and the wisdom of a philosopher. He tells with infectious interest the life story of these beetles, their habits and the place they fill in Nature's scheme.

**The Story of a Varied Life**. An Autobiography, by W. S. Rainsford, 481 pp., Doubleday, Page & Co., Garden City, N. Y. A vital book, brimming over with stories of great achievements for man and the Kingdom. Dr. Rainsford was for many years one of the foremost leaders of New York's civic and religious life. He built up St. George's Parish, and made it one of the largest and most successful in the United States. He was the friend of great men like Roosevelt, Pierpont Morgan, and many others among the wealthy and influential, and he was the trusted friend also of multitudes of humble people. He was a reformer of dauntless courage, and a great preacher of practical religion. He did much for the "down-and-outer" on Avenue A, but he felt that work among them was very disappointing, and he turned to work for the swarming crowds of boys and girls in the tenement districts, and tells us that he found such work exceedingly fruitful in producing character and in building up the church. He lays bare the strength and weakness of his own Communion, and indulges in sharp criticism of the Roman Catholic Church in New York. This autobiography is crowded with matters of the deepest interest to ministers.

**The Coming of the Slav**, by Charles Eugene Edwards, 148 pp., The Westminster Press, Philadelphia. Since there are one hundred and seventy millions of Slavs in the world and since we have a large group of them in our own country, we ought to learn what is being done in the way of Protestant evangelical work among them, in this country and in Europe. This Mr. Edwards outlines for us in this interesting book.

**The Things That Are Caesar's**, by Guy Morrison Walker, 82 pp., A. L. Fowle, New York. A spirited and able defence of the value of Capitalism to civilization.

Rev. L. C. Dibble, of Coal City, Illinois, writes: I agree with *The Expositor* readers who would like to see poetry printed in our magazine suitable for pulpit use. I take the following from the book compiled by James Mudge, "Poems with Power to Strengthen the Soul," Abingdon Press. It is listed under Poems about Service, and I consider it very useful.

If we sit down at set of sun  
And count the things that we have done,  
And counting, find  
One self-denying act, one word  
That eased the heart of him that heard,  
One glance most kind,  
That fell like sunshine where it went,  
Then we may count that day well spent.

But if through all the livelong day  
We've eased no heart by yea or nay;

If through it all  
We've nothing done that we can trace  
That brought the sunshine to a face,  
No act most small  
That helped some soul, and nothing cost,  
Then count that day as worse than lost.



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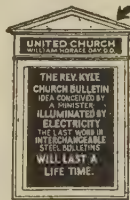
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**Prayer As a Force**, A. Maude Royden, G. P. Putnam's Sons, N.Y. This is a book of addresses by the preacher at the Guildhouse, London. There are ten chapters on "Worship," "The God Within," "What Is Prayer?" "What Is Faith?" "The God Within Us and the God Without," etc. The chapter on "What Is Prayer" is stimulating and suggestive. The book is very much worth while and we commend it.

**The Ideals of Theodore Roosevelt**, Edward H. Cotton, D. Appleton & Co., N. Y., \$2.50. This book of 330 pages deals with the things ministers have to consider. There is an introduction by Corinne Roosevelt Robinson. There are 16 chapters. Some of the topics presented are "The Church and the Bible," "The Sanctuary of Home," "Applying the Eighth Commandment" (and the 9th), "A Student of Religion," etc.

**World Friendship Through the Church School**, John Leslie Lobingier, University of Chicago Press, Chicago, \$1.25. This delightful handbook makes a plea for the abolition of provincialism and of all barriers to a world outlook. The book presents a method for carrying out the program. It is a practical guide for the leader of a group. There are 10 studies in the form of a lesson outline.

**Miracles and the New Psychology**, E. R. Micklem, Oxford University Press, American Branch, N. Y., \$2.50. This is a study in the healing miracles of the New Testament. There are 140 pages in this intensely interesting volume. There is a general introduction to psychology, a discussion of the sources, viz.: the Gospels and Acts. Other subjects are "Beliefs Current in New Testament Times," "Leprosy," "Demon Possession," "Fear," "Blindness," etc. A General Summary and Conclusions, Index of Names and Biblical References conclude this valuable series of studies.

**If American Fail**, Samuel Z. Batten, The Judson Press, Philadelphia, \$1.60. This thoughtful book ought to be read by every minister in America. The author discusses "The Mission of America," "Causes of National Decline," "The Power of Wealth," "The Increasing Social Pressure," "The Passing of the American." He also discusses the conditions of national success in eight chapters. His last chapter is on "The Christianizing of the Nation."

**America in the Coming Crisis**, by J. C. McFeeters, Herald Printing Co., Pittsburgh, Pa. This book declares that "Jesus and the Devil have long engaged in warfare for the possession of this world and dominion over the people." The book is an "appeal to Christian Patriots to align our country with Jesus for her safety in the next war." The author places the coming of the millennium in 1945 or about that time.

## A CHURCH PROGRAM

The "Herald" of the Boulevard Presbyterian Church of Cleveland, pastor C. D. Darling, thus announced their full program:

**Through the Bible With Boulevard Church.** Beginning October 1, 1922, the Sunday evening sermons will commence with the opening chapter of the Bible, and will go through the Scriptures in a consecutive series of expository sermons. These sermons should be of great help to those who want to know the Bible better. Plan to begin with the first and go straight through.

**Boulevard Bible Club.** Daily Bible readings, chosen in harmony with the sermon subject the succeeding Sunday evening, will be printed in the Herald each week. Every family and individual in the congregation can thus follow the sermon series in their daily Bible reading. Will you join this club?

### Program for October

October 1.

A. M.—"What and Where is God?"

P. M.—"Is the Bible the Word of God?"

October 8.

A. M.—The Celebration of the Communion.

P. M.—"Creation: God or Gorilla." Genesis. Chapters I and II.

October 15

A. M.—"The Walk of the Christian."

P. M.—"The Fall; Eden; Sin; Salvation; Heaven." Genesis III.

October 22.

A. M.—"God's View of Man."

P. M.—"Something Crouching at the Door." Genesis IV.

October 29.

A. M.—"The Christian's Hope in God; Is It Reasonable?"

P. M.—"The Saint Among the Sinners." Genesis VI to IX.

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A large pink card printed in clear black type contains the principal part of the plan and we reproduce it.

A *big* announcement of a *big* occasion. April 4th, 8 P. M. 15th Anniversary, 1000 Dollar Social. Did you ever see 1000 *dollars* in a pile? Well that is what you will see if you accept this invitation to be present at a 1000 *Dollar Social* on April 4th, in the Forest Avenue United Presbyterian Church, Bellevue, Pa.

You will enjoy the short Musical Program and the refreshments the men will serve, but best of all you will enjoy bringing with you just as many *dollars* as you can and with your own hands add them to the pile on the table in front of the pulpit. Silver money, paper money or checks will do.

You would not want to live in a community in which there was no Church. Property is more valuable and life is safer because of the Church. The Church is just as much a public institution as the School. The only difference is that the School is supported by taxation and the Church by voluntary gifts. It is for voluntary gifts we ask on April 4th, that the Neighborhood Church may be freed from debt on its 15th Birthday. We need just 1000 *dollars* to make that possible.

We ask your co-operation because this is the first time in the 15 years of our history that we have ever made a *birthday* appeal to the Church and Community. Invest in the Lord's work, and account it a privilege to have a part in it. We want the children to have a part as well as the older people. Be present if you possibly can, but if not possible, send your Dollars. Remember the date, April 4th, and supply yourself with *dollars* in advance.

The small card was a "last minute reminder." Many a scheme fails because there is no follow-up plan. This is what the card contained.

### You Will Miss

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A Jolly Good Crowd,  
A Jolly Good Opportunity to show your interest in and loyalty to the Forest Avenue United Presbyterian Church.

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# Religious Review of Reviews

## NEWS

### Child Labor Laws

Twenty-two states now require the physical examination of every child applying for an employment certificate. Virginia also requires the examination of every working child at regular intervals during the years when he is especially susceptible to the strains of industry. It is thus possible to determine whether the work at which he is engaged is injuring his health or interfering with his normal development. In certain other states a child must be re-examined when he goes from one employer to another, but since he may remain with his first employer until he passes the certificate age, this is not so adequate a provision as the Virginia law.

In addition to the twenty-two states requiring a physical examination for every child before an employment certificate is first granted, eight others and the District of Columbia allow the certificate-issuing officer to require an examination when he is in doubt as to the child's physical fitness. In eighteen states there is still no legal provision for examination, even when a child first enters employment.

\* \* \*

Each of the thirteen chimes composing the set presented to San Francisco Seminary by Captain and Mrs. Robert Dollar will bear an appropriate inscription. The largest bell will bear the inscription "Presented to the San Francisco Theological Seminary by Mr. and Mrs. Robert Dollar, 1923." The others will be inscribed as follows: 2, "Proclaim liberty throughout the land unto all the inhabitants thereof;" 3, "Publish glad tidings;" 4, "Sing praises unto our God;" 5, "Declare his glory among the nations;" 6, "Glory to God in the highest;" 7, "Praise God from whom all blessings flow;" 8, "Make a joyful noise unto the Lord, all ye righteous;" 10, "My faith looks up to thee;" 11, "The Lord reigneth, let the earth rejoice;" 12, "Hail to the Lord's Anointed;" 13, "Thank God for all his benefits to us."—*The Continent*.

\* \* \*

### An Excellent Record

A small Baptist church in West Royalston, Mass., has a record that will be hard to match. It was organized in 1768 in a small rural community. It is eight miles from a railroad. Its members are poor. It has never reached a membership of more than fifty and has at present but twelve, and seventeen Sunday-school scholars. Yet it gave nine soldiers to the Revolutionary War, sixteen to the War of 1812, thirty-one to the Civil War, and three to the World War. It has given during its existence 168 teachers, twenty-six ministers, six ministers' wives, pledges \$1,874 as its quota to the recent missionary drive, and has paid \$455 per year.—*United Presbyterian*.

\* \* \*

The influence, of Lord Tennyson, Gladstone, Darwin, Chopin and Lincoln goes marching down the centuries. When I was in Transcaucasia last summer, a young Armenian boy, who was my interpreter, talked to me, as we walked across the parade grounds of the old Russian barracks, wherein the Near East Relief is sheltering 10,000 orphans, almost incessantly of Abraham Lincoln.—*Christian Century*.

At a recent New England Methodist Conference, the presiding bishop, Charles Wesley Burns, introduced a little innovation in the ordination service. Zion's Herald says:

"An impressive part of the service in connection with the ordination of elders was the invitation of the bishop to the wives of the candidates to come with their husbands to the altar and kneel by their side."

\* \* \*

### The Automobile in China

The Chinese have a fine combination of dash and carefulness which contributes to the making of good chauffeurs. There are now about three thousand cars operated in Shanghai and from 500 to 700 in each of the cities of Peking and Tientsin. Starting from Peking, a wonderful railroad mounts up through the Mongolian pass to Kalgan, a large city on the borders of the great Mongolian plateau. From there a motor line crosses the plain to Uрга. Some fifty trucks are in service here, and the round trip of eight days costs about \$150.

\* \* \*

The Sunday School Times finds in the removal of the Martyr Memorial Windows from the Southwark Cathedral in London, evidence of the tendency towards Neo-Catholicism in the Church of England, though ostensibly the windows are removed on aesthetic grounds. The six figures represented were those of Bishop Hooper of Gloucester, Bishop Ferrar of St. David's, John Rogers, vicar of St. Sepulchre's, John Bradford, prebendary of St. Paul's, Lawrence Saunders, rector of All Hallows', and Rowland Taylor, rector of Hadleigh, all of whom had been condemned to death in this very church. The last words of these martyrs were inscribed on the windows, among which are the following: "That which I have preached I will seal with my blood;" "If I stir in my burning give no credit to my doctrine;" "Welcome, cross of Christ, welcome eternal life;" "The truth for which I lay down my life shall yet gloriously triumph." An open Bible in the hand of Lawrence Saunders bore this inscription: "In the way they call heresy, so worship I the God of my fathers."

\* \* \*

The World's Ninth Sunday School Convention is to be held in Glasgow, Scotland, June 18-26, 1924. The well-known English tourist firm, Thos. Cook & Son, is to have charge of the details of the European travel.

At a meeting of the Transportation Committee held in New York, it was voted that "whereas the United States Government has enforced the 18th Amendment on steamships sailing under the American flag, we believe that the Committee should arrange for passage only on vessels sailing from United States ports under these conditions." Wherever possible, such steamships will be used as the Official Convention Steamers. At the present time there are no vessels of United States lines plying to either Glasgow or Liverpool. If necessary to charter vessels of other lines for the exclusive use of delegates, special arrangements will be made for the observance of the 18th Amendment on the voyage.

(These delegates will be "dry," even if a cabinet officer nullifies the 18th Amendment.)

\* \* \*

An advance sale of nearly half the edition is the



rather remarkable record made by "The Red Man in the United States," just published by the Committee on Social and Religious Surveys, 370 Seventh Avenue, New York, through its official publishers, George H. Doran Co., \$3.50 net. This volume embodies the results of the first complete survey ever made of religious, social and economic conditions among the Indians of the United States. The Hon. Charles H. Burke, Commissioner of Indian Affairs, supplies a Foreword, and a valuable appendix dealing with the Legal Status of the Indian is contributed by the Assistant Indian Commissioner, the Hon. Edgar B. Meritt.

This exhaustive survey of the American Indian has been under the direction of G. E. E. Lindquist, who for years has been prominent in Y.M.C.A. work among the Indians. The manuscript was prepared by Stanley Went, Editorial Secretary of the Committee on Social and Religious Surveys.

\* \* \*

Prohibition has not hurt the automobile industry according to figures from the United States Internal Revenue Department. For the eight months beginning July 1, 1922, and ending February 28, 1923, the tax received on automobiles, and motor-cycles increased from \$57,472, 696.05 to \$89, 515,620.92 over the same period in the previous year.

\* \* \*

Let not him who is houseless pull down the house of another, but let him work diligently and build one for himself, thus by example assuring that his own shall be safe from violence when built.—*Lincoln*.

\* \* \*

We are apt to say that men are gospel-hardened. Men are not gospel-hardened; they are *method*-hardened.—*Bishop Henderson*.

Henry Ford, the automobile manufacturer, refuses to contribute to the community chest for the support of local charities. His wife and son Edsel, refuse to share his ideas and make their own gifts.

Mr. Ford believes that plenty of work at good wages is the world's cure-all, at least economically. He believes that industry has a place of toil not only for the able-bodied, but also for the crippled and the outcasts. Mr. Ford has made a place in his factories for hundreds of former prison inmates, either affording them work until they could get on their feet and be located elsewhere, or else giving them permanent jobs. In every case the man's past has been concealed. Mr. Ford also has canvassed his factories for jobs which men without an arm, a leg or an eye could fill. His attitude is that charity is a make-shift, not a cure. His policy, therefore, is to invest all his capital in expanding industries to afford employment to more men, rather than to divert it in philanthropies.—*The Continent*.

\* \* \*

#### Negroes

We had taken it for granted that the color problem was the exclusive possession of the United States. But a writer in the Atlantic Monthly tells of the magnitude and intensity of the problems of relation of white and Negro peoples in the British "dependencies" and "protectorates" of the West Indies and Africa. Within the British Empire there are 3,500,000 square miles with about 40,000,000 Negro population, with ever-increasing, complex problems.

In British West Africa where native land rights are recognized there is great Negro prosperity from the growth of the oil palm and cocoa. One of the results of this prosperity and wealth enjoyed by the British West Africans is the lavish expenditure by parents for the education of their sons and daughters. Hundreds

of these natives of exceptional ability are educated at the English universities of Oxford, Cambridge and Edinburgh.

In British South Africa the most acute color problem prevails, largely because natives have been dispossessed of their lands and the thousands in the industrial work of the cities and the mining camps are barred from semi-skilled and skilled labor, placing the native in the "position of a hewer of wood and drawer of water." The "color bar" in industrial labor is now the crucial point in that region.

The revolutionary strike of the white miners in March, 1922, arose out of the demand of the mine owners for a modification of the color bar so that certain work done by white workmen might be done by natives to offset the falling price of gold and the increasing cost of mining. The white unions raised the cry of blackleg labor, and took as their slogan, "A White South Africa." The white mine workers organized in military fashion; they shot police and natives, blew up houses, railways and bridges, and cut off water and light supply. They advocated the assassination of the Premier and proclaimed their adherence to the Third International.

\* \* \*

At its annual meeting in Mobile, Alabama, the delegates of the Woman's Missionary Council of the M. E. Church, South, representing about 250,000 of the South's most influential women, expressed in most vigorous terms their condemnation of lynching, and adopted plans for active efforts to abolish it. The plans adopted for action by their own members provide for a study of lynching by each local society of the Council, for efforts to secure in each state such legislation as may be needed, for vigilance to prevent mob violence, for active co-operation with officials in bringing the members of mobs to justice, and "for a sustained effort to develop in each community a spirit of goodwill that will make such crimes impossible." In pursuance of these ends the Council and its constituent societies will "seek the co-operation of all other religious and civic groups."

\* \* \*

The migration of Negroes increases as a subject of national concern. Recently the Department of Agriculture issued a statement that cotton-growing and agricultural life as a whole in the South is being seriously affected by the large movement of Negro farm-hands and tenants. The report estimates that thirteen per cent of the Negro farm labor of Georgia, three per cent of that in Alabama and South Carolina, two per cent of that in Florida and about three and one-half per cent of that in Arkansas have moved North during the past twelve months. "The Columbia State," of Columbia, S. C., stated recently that for the first time in one hundred years, due to Negro migration Northward, the white population is larger than the Negro.

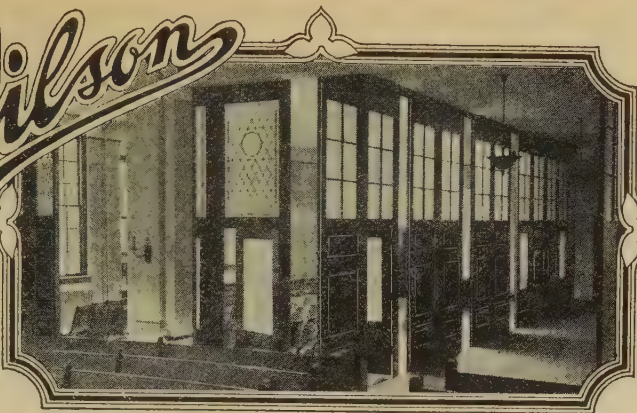
Besides the magnitude of the movement, the type of Negroes who are emigrating is significant.

The family man, the thrifty farm tenant, and many of those with small accumulations of property are now migrating in large proportion. Through friends and relatives who have gone North in previous years they have learned that the venture can be successfully made both as to the chances of finding work and habitation, and as to meeting the climate conditions. They are learning, too, of the increasing demands for their labor in Northern industry.

The President of the Cotton Growers' Association said recently in Charleston, "The Negro can be kept on the cotton plantation by kindness and personal attention. The landowner needs to get on the job

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... There has been a lack of brotherly feeling between the landlord and tenant largely because they rarely saw each other. Leaving the management of plantations to overseers is seldom satisfactory. We may soon have to come to a profit-sharing basis of dealing with plantation labor."—*Federal Council Bulletin*.

The fruits of the policy of beating and lynching are beginning to appear. "Curses, like chickens, come home to roost."

\* \* \*

### GENERAL

The Methodist pastor in Pittsburgh, who told a Ku Klux party entering his church during worship time that they must either take off their masks or leave the building at once, hit on the exactly appropriate reception for such a visitation. Elsewhere it has been assumed that since these intrusions were friendly in intent—perhaps especially because they promised some replenishment to the church treasury—they must be permitted without protest. But there are proprieties in Christian worship more imperative than deference to strangers or the courtesy of an open contribution box. And surely none of these proprieties is more inherent than the expectation that every attendant on divine worship shall appear in his own proper person, as undisguised from his neighbors as from the God he means to worship. Masked men

can never have proper place in God's house, no matter what they represent.—*The Continent*.

\* \* \*

A dollar bill sent out by the Waukegan, Ill., Chamber of Commerce led a busy life for fourteen days and came back with its life story noted on the back of a circular, which had been attached by the senders, on which each spender was asked to tell for what he had used the money.

In the fortnight it had been used thirty-one times, as follows:

- Five times for salary.
- Five times for tobacco.
- Five times for cigarettes.
- Three times for candy.
- Twice for men's furnishings.
- Three times for meals.
- Once for automobile accessories.
- Once for bacon.
- Once for washing powder.
- Once for garters.
- Twice for shaves.
- Once for tooth paste.
- Never for a book or magazine.
- Never for charity or benevolence.
- Never for church.—*Tidings*.

\* \* \*

The American Bible Society reports the distribution of 4,667,839 volumes of Scriptures during the past





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year in practically every country of the world and more than 2,373 persons have been engaged in this task. In the 107 years of its history this Society has circulated 151,258,360 volumes.

This year the new Hispano-American New Testament has been completed for circulation among the 90,000,000 of people that speak the Spanish language. Translation work has been carried on during the year in the following languages: Yiddish, Quechua, Portuguese, Kurmanji-Kurdish, Siamese, Lao, Union Wenli, Chinese Phonetic Script, Japanese, Olunyore, K'pelle and Zulu.

In the United States the Scriptures have been circulated in 100 languages and dialects among the immigrants of many nationalities. Scriptures have been furnished to the American Merchant Marine Library Association, and vessels on the Great Lakes. It is the desire of the Society to see that no American ship lacks a copy of the Christian Scriptures.

The total receipts for the Society from all sources for the year was \$1,142,729, of which only \$488,838 was received from the sale of books. The Society's work is conducted as a missionary program.

\* \* \*

"Christ is not yet expelled from the earth either by the ravages of time or by the efforts of man. His memory is everywhere: On the walls of the churches and the schools, on the tops of bell towers and of mountains, in street shrines, at the heads of beds and of tombs, thousands of crosses bring to mind the death of the Crucified One. Take away the frescoes from the churches, carry off the pictures from the houses and the life of Christ fills museums and picture galleries. Throw away the breviaries and the missals and you find his name and his words in all the books of literature. Even oaths are an involuntary remembrance of his presence. When all is said and done Christ is an end

and a beginning." Paul made the same discovery.

The Christ he had scorned was greater than his scorn.—*Giovanni Papini quoted in The Continent.*

\* \* \*

And those Sunday School scholars were brought into contact with the greatest civilizations in the world. There they were in a vista before you, and you could not see them without asking for an explanation about them, without reading up about them—the Chaldean civilization, the Greek civilization, the Assyrian, the Babylonian and Egyptian; the Egyptian Empire and civilization, the Persian Empire and civilization, the Greek civilization, the great civilization of Rome—all passed in a vista for the examination of these Sunday School scholars, who were examining this marvelous compilation of national literature that touched so many civilizations and survived them all. The greatest civilization of all, perhaps, the Semitic, was examined by these peasants, shepherds, miners, laborers and artisans.—*Lloyd George.*

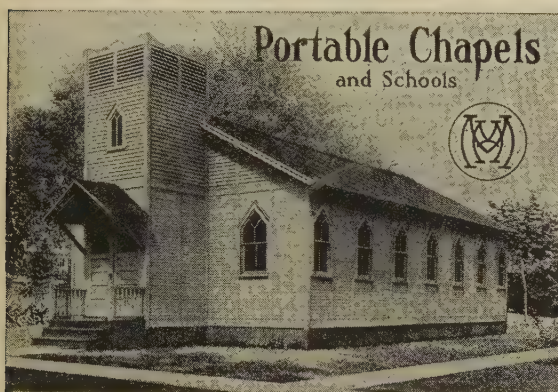
The one department of human activity in which there has been no progress is sin. There are only ten commandments, and having broken them there is nothing to do but to break them again. In all other directions the race has improved; for we have railways instead of horses, typewriters instead of quills, steam radiators for open fires, not to mention washing-machines, telephones, matches, democracies, soda-water, rubber heels, and hatpins. But men are getting drunk nowadays on Clark street, Chicago, and in the lobster palaces of Broadway, New York, and along the Boulevard Poissoniere, in Paris, just about as Noah did when he stepped from the ark and found the bottle. The painted ladies of our day have hardly improved upon Thais, Lais & Company. The modern murderer goes about his work very much after the manner of Cain; the latest domestic scandals in Kansas



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City or Pittsburgh follow the lines of David or the wife of Marcus Aurelius; and the liars and thieves of Chicago and St. Louis have advanced none beyond Ananias and Judas.

When a man starts for heaven he has to break away and fight, and consequently amounts to something. The longer I live the more I am amazed at the limited intelligence that can keep interested in wickedness, and the more I marvel at the sheer creative genius and resourcefulness needed in just being good.—*Frank Crane.*

\* \* \*

The romance must again be put back into religious belief. It must be admitted that the deductive theological reasoning which fascinated our fathers and attracted the finest minds of their day to its service makes little appeal to the modern mind. Scientific thinking makes the corresponding appeal today. The truth is, it is not the specific findings of science that grip and hold the adolescent mind; it is rather the inductive method of arriving at those findings which wins them. When this same method is universally employed in the search for and presentation of religious truth the romance will again be put back into religious thinking. But this is not enough. The romance must again be put back into the psychological value of believing, and the consequent defense of the faith. There is something the matter with the religious belief

of an age in which there is more adventure and daring in denial than in belief.—*Biblical Seminary Bulletin.*

\* \* \*

## RECREATION

A secretary of the Church of England Young Men's Institute once asked the late Dr. Davidson "How far a young man, who is trying to lead a righteous life, may join in sport and recreation?" He replied: "Generally, I would say that every recreation is to be avoided by Christian men which:

"1st. Naturally leads them into evil or doubtful company.

"2nd. Tends to produce reaction, either in the form of mental depression or physical lassitude.

"3rd. Is in any way associated with betting and gambling.

"4th. Dissipates and unfits for religious duties."

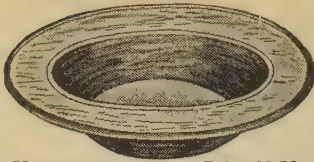
Apply this four-fold test as rigidly as you may, it leaves a wide range of outdoor and indoor recreations and amusements, such as may satisfy the most high-spirited youth and brace him for his daily toil.

\* \* \*

This stupid experiment of organizing work and failing to organize play has, of course, brought about a fine revenge. The love of pleasure will not be denied, and when it has turned into all sorts of malignant and vicious appetites, then we, the middle aged, grow quite distracted and resort to all sorts of restrictive measures.



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We even try to dam up the sweet fountain itself because we are affrighted by these neglected streams; but almost worse than the restrictive measures is our apparent belief that the city itself has no obligation in the matter, an assumption upon which the modern city turns over to commercialism practically all the provisions for public recreation.—*Jane Addams.*

\* \* \*

The Cary Homestead in Cincinnati, famous as the birthplace of Alice and Phoebe Cary, has been sold to be renovated and opened as a tea-shop.

\* \* \*

Men don't go into sin with their brains. Any good set of brains will tell the owner to keep out of sin. Emotions and passions, not brains, lead men into sin, even while brains may be telling them to stay out.

Men must leave sin by the same door through which they entered it, through the door of the emotions. It is by the emotions that men grasp and comprehend that simple story of Christ.—*John Roach Straton.*

\* \* \*

It is very remarkable that we had three great movements at the end of the eighteenth and the beginning of the nineteenth century which made a profound impression upon the character of our people, and which are going to have a more decisive effect upon the destiny of our race than almost any other movement in its whole history. These were the Methodist movement, the starting of the British and Foreign Bible Society, and the Sunday School movement, each converging, co-operating, co-ordinating. The Raikes movement would not have succeeded if it had not been for the great impetus and enthusiasm of the Methodist movement behind it. The Bible Society would not have succeeded without both the fervent zeal which had been roused by Methodism, and the interest in the Scriptures which had been excited by the Sunday Schools. On the other hand, the Sunday Schools would not have succeeded to the extent they have if it had not been for the cheap Bibles of the Bible Society. These movements acting together made a profound impression on the character of two great people whose voice is the voice of the future—the people of the United States of America and of the British Empire.—*Lloyd George.*

\* \* \*

### A Good Example

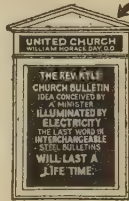
We were Presbyterian strangers in a great city and new tenants in a large apartment house. Would the Church of Christ ever find us in this teeming human hive? We visited the Presbyterian churches and received most courteous welcomes and kindly invitations to come again. Then one day the door bell rang, at the door stood a young man of pleasing appearance who said, "I am informed you are new tenants in this building. I am a parish visitor for St. ——— Roman Catholic Church and have called to inquire if you are members of the Catholic Church." On the lapel of his coat was a badge which bore out this statement, as did the card which he presented. "No, we are Presbyterians," was the reply. "Well, I am sorry, of course," said the visitor, "that you are not Catholics, but we welcome you to New York and you will find a Presbyterian Church two blocks distant where you will doubtless find a cordial welcome. Now may I inquire

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whether you have any servants who are Roman Catholics?" "No," was the reply, "our maid is a member of the African Methodist Church." "Then madame, that completes my business. I thank you for your information. Good day."

Upon inquiry later we found that the priest of St. \_\_\_\_\_ Parish had made a personal call upon the superintendent of our apartment building and secured permission for this accredited parish visitor to receive the names of new tenants every fall and spring and to call upon them. This was the way one Roman Catholic Church was keeping track of a floating population and seeking to find and shepherd its own.—*Presbyterian Magazine*.

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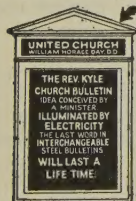
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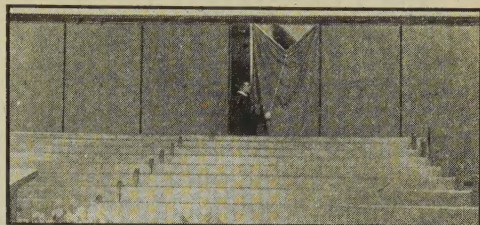
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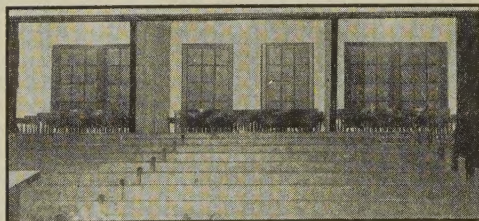
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